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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

FEBRUARY 20 to MARCH 19

Healing: The glorious infusion of the "more abundant life" of Jesus Christ vitalizes me, and I am lifted up and healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Thine everliving Spirit substance rolls in golden splendor into my mind and into all my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

BY CHARLES FILLMORE

THE WORDING of our class thoughts for this period verges on the flamboyant, which seems not only permissible but appropriate to clothe properly certain great spiritual ideals. Those who have had even a slight glimpse of the splendor of the supermind realms complain of the paucity of language to describe their glories. Nearly all writers on religious subjects seem as a rule overshadowed with a very serious, even presence-of-the-dead, state of mind.

So in describing the mysterious and marvelous qualities of this little-known realm of spiritual realities we can use the most flamboyant words in the language and still fall short of telling about its magnificence. It is said that as astronomers view the mathematics involved in the movements of the heavenly bodies the innate logic of their minds forces them to believe in creative intelligence as its source. Reverse the telescope and we find another universe revealed by the microscope. Here the most commonplace aggregation of matter swarms with creative life.

In the blood stream is found a vitalizing principle that feeds and energizes the body functions. In modern medical practice when for any cause the body is low in vitality a blood transfusion is given. This transference of vitality from a strong healthy body to a weak ailing one is what Jesus accomplishes in the spiritual transfusion of His blood, and it is in this wise that we who take advantage of it are saved from physical degeneration.

This comparison of the flaming blood of Jesus with the drab corpuscles of common flesh is too sordid for some persons and they rebel at the suggestion. Yet our popular science says that there lurks within every cell of this drab blood energies that once set free would vitalize all the people of the world.

That Jesus had this power to liberate the secret spiritual electrons of His blood and impart them to others is attested by His own words. "I am the living bread . . . if any man eat of this bread, he shall live for ever." "He that eateth my flesh and drinketh my blood hath eternal life." "I am the bread of life."

The liberation of energy by one form of life and its appropriation by another is in evidence in ten thousand ways everywhere. In digesting our food we have the simplest small-scale example of how the mind associates and liberates the hidden electrons. We do not realize it, but our mind plays a part in every liberation of energy in the body. If all attention were withdrawn from the stomach digestion would cease. Experimentation with dogs proved that when their attention was wholly on the pursuit of game digestion stopped.

In appropriating the electronic blood stream of Jesus this law of mental concentration is in evidence. He said, "I am the bread of life: he that cometh to me

shall not hunger, and he that believeth on me shall never thirst."

Faith is supermind concentration; by and through faith we break into the heavens of the mind where everything is luminous with Spirit. Language is poor and bare in its attempt to put on paper the glories of this sphere of splendor, majesty, and grandeur which is beyond all description.

All people everywhere need this awakening of the spiritual life lurking and sleeping within them, and we who have had even a meager glimpse of its glories should spare no pains to reveal it to them. The world is overloaded with persons who are eager to help their fellows, "if they only had the money." If you have even a slight understanding of the real spiritual principles underlying the doctrine of Jesus Christ you have a possession a thousand times more potent than money. In every walk of life you will find those whose souls are actually starving for Truth. They have reached the limit of physical and intellectual achievement and are groping for the reality of Spirit.

As an example of this crying need for spiritual understanding our attention is called to a letter in the December number of the Magazine Digest, entitled "Faith or Futility." The author, a member of the British R. A. F., who is about to go into the air with his squadron, writes to his member of Parliament a very hopeless letter, which, as you will discern from these extracts, is caused by lack of spiritual understanding.

"If nothing else happens when you join up, at least you do meet reality. You lose all pretenses of artificial living. In this way I have suddenly seen that my life is meaningless. I mean your life as well—everyone's life. I have become obsessed by the futility of things. I see

this same thing in the faces of my R. A. F. companions down here. I have seen it in the eyes of my wife. We are all blinking the one frightful question: What were we born *for?*

"I want a faith. I must have a faith, and it's no use bringing out nursery yarns about God. I am going through a phase in which I don't believe in God. I don't believe it is just a phase, either. And yet without God, or something to trust in, there's only endless loneliness."

As we read these hopeless confessions of a homesick soul we yearn to tell him the truth about God and the magnificent goal of His ideal man. This knowledge would give him the courage to go on in the face of adversities mountain high. This is not the promise of a religious fanatic but comes from one who for years has had intelligent contact with an entity that proves by its works that it exists in a realm transcending the material. This testimony to the existence of a God that can and does communicate with man is buttressed by the history of millions who have told of similar experiences. When we understand that God is a mental existence that requires thought attention to apprehend, we have the key that unlocks the spiritual universe.

The only answer to this widespread craving of the soul to know its Father-Mother is an explanation based upon Truth, scientific Truth. The popular teachings, in which the personality of God plays such an important part, do not satisfy the logic of the advanced minds of this age. Our colleges teach that all reality is governed by universal laws that cannot be changed at the behest or the arbitrary fiat of God or man. This teaching is proved by laboratory tests and thus lays the foundation in the students' mind for the scientific control of

all things, seen and unseen, and breaks down the personal God theology.

When one who has had this academic training is asked to accept on faith the dogmas of a religion based on the assumption that God is a personality displaying anger, jealousy, revenge, and other evil traits, there is an innate rebellion and declaration of absolute unbelief in any religion.

Again, such a doctrine defeats the highest ambition of man, which is to become Godlike. A man without some kind of aim in life is adrift on a sea of uncertainty. The doctrine of Jesus rightly understood and faithfully applied inspires man to purity and truth, power and final glory. It stabilizes him in his religion and overcomes all limitations of flesh and circumstances.

Further along in this desperate letter of a floundering soul he says:

"What am I living for? Why? In my heart I know what the answers are.

"The churches. They can't answer. They seem to me to be chasing round their own private squirrel-cages without reference to realities. They say: 'Overcome evil and love the evildoer.' That strikes me, in the practical example of a Nazi with a tommy gun in his fists, as the biggest piece of boloney."

We have to admit that the dominant forces in the world today plainly say that Satan is in the saddle; the cause being found in the freedom of man to try to build civilization without asking the co-operation of creative Mind. Our boasted civilization has been weighed in the balance and found wanting. We must build anew on the principles laid down by Jesus. We are loath to concede that we have failed when there is such evidence of progress in many ways. After the

battle with guns is over and peace declared there will remain the battle of minds, where lies the real conflict. Here is where a sane religion will be necessary to stabilize the minds of men on the truths of Christianity.

The contradictions of Christianity can all be ironed out by a right understanding of God and of man's relation to Him. The writer of the "Futility" letter reveals a cross section of the mass thought about God and the hopeless confusion that exists in the minds of the people as they think about God and the purpose of existence. He says in conclusion:

"I am writing to you to publicize this vast bluff, this pretense that we are born to some noble (but unidentified) purpose."

This pathetic wail of one who is seeing "in a mirror, darkly," appeals to us all, and we are eager to extend the helping hand of the Spirit we know so well. But the limits of the psychological law grip us and we are warned that we cannot force anyone to study the law that saves to the uttermost when it is understood and applied. Many men have thought that they could lay down certain rules of action and compel all people to follow them. But this is not according to the freedom of thought and action inherent in all men. God is free; man is free. The battle for this liberty is climaxed in the carnage of this world chaos. There will never be permanent peace on earth before this liberty is understood and practiced by all people everywhere.

Whatever high station you may be placed in by fortune, remember this, that God will not estimate you by the office, but by the manner in which you fill it.

—CHANNING

Your Shining Spirit

BY KATHRYN SANDERS RIEDER

"THE SPIRIT of man *is* the candle of the LORD," says Proverbs. Today each one has a question: What is my part? Wherever we are, our part is to evidence the things of the Spirit, to be a candle in our own small setting, making a pool of light and strength and a haven for those around us.

Channing Pollock says that he can ruin any morning's work by asking, "What's the use of this in a civilization that may be crumbling about our ears?" But he says he can make the morning glad and the work good by answering: "Civilization won't crumble while we all do our job. If I write as well and as honestly as I can, how do I know whom it may help and how many? How do I know that mine isn't one of the most important jobs in the world?" He finishes with the question to the reader "How do you know yours isn't too?"

One woman started with her conversation. When she went to help at the Red Cross rooms she switched the gloomy conversation firmly. She told of the soldier who was bringing home his charming bride-to-be and of the family's anticipation and pleasure. Another young man they all knew had written glowingly of being given access to a fine library near the camp; she enlarged on that. She told of the plucky Englishwoman, an ambulance driver, who found time to cover the blackout curtains with lovely old brocade, making the interior of her home more cheerful. She was still having tea for friends and making the butter reach a fourth of the way across the bread. Such conversations helped

them all, and the woman noted faces relaxing and the work moving more rapidly.

A friend saw through it, but approved. "I'm not saying it isn't tragic," the woman explained as they walked home, "but if I have fears and anxieties, I can at least keep them to myself. People who wouldn't think of stealing a man's purse will rob him of his peace of mind without hesitation, and who knows which is the more precious to him?"

Jesus, the brightest and best of the candles of the Lord, was evidencing the things of the Spirit during turbulent, violent days. His native land was under the heel of Rome. He had known opposition, persecution, yet He lived and taught with a serenity and calm that amazed His followers. He said, "I am the light of the world." Men still see the evidence of His light flooding the dark corners of the world, still hear the echo of His pronouncements as they seek answers to mankind's need.

We may evidence the things of the Spirit by appreciating the immortality of the truths that Jesus taught. They were made for soul-shaking times. He never evaded life or tried to escape its responsibilities. To help men He knew He must go where they were. He went out into the dark corners of His civilization, among the sick, the poor, the outcast and despised, among the mobs, and He dealt with all they could bring Him. He could do it because of the shining Spirit within, the Spirit that was calm and sure in the service it was His joy to give.

To place more emphasis on the spiritual is to place less on the material. We have been materialistic, so preoccupied with the wonders and conveniences of modern invention that we have made them an aim in

themselves. More and more we have come to expect more comfort, more luxury, more ease. Yet we have known that these things alone never made any nation better or stronger.

Holding our mind to the problem, using our muscles, overcoming trials, this is what developed the power that carried man to higher usefulness and joy. At times we forget that life was not material. Vaguely we read the gentle words: "The life is more than the food, and the body than the raiment." We forgot the glory of the spirit that could exult:

> Do you fear the force of the wind,
> The slash of the rain?
> Go face them and fight them,
> Be savage again.
> Go hungry and cold like the wolf,
> Go wade like the crane:
> The palm of your hands will thicken,
> The skin of your cheeks will tan,
> You'll grow ragged and weary and swarthy,
> But you'll walk like a man.

The pioneer knew this inner spiritual adequacy as he set out to carve his way in the wilderness. With a few tools and supplies he felled trees and built a home, he cleared the land and tilled the soil to support his family. But when land farther on seemed to offer fairer promise, he left it all, prepared to repeat the same pattern in a better setting. We shall learn more of that spirit as we seek to be worthy candles of the Lord. We shall be steadfast in our purpose to bring some good from every situation.

When we evidence the things of the Spirit we make sane evaluations of the things that are important. We know that actual necessities in the way of food, shelter, and clothing are few. There is still abundance

of all we need. Not only supplies but also activities will be sorted. Some will be discarded to be replaced with something better. We are going to work industriously.

One important office has this sign hung prominently: "A year from now what shall I wish I had done today?" We are going to better our best, but we are also going to have a hobby that refreshes us, recreation that sends us back to our work happier and more efficient.

As we seek to be candles in our own setting by evidencing the things of the Spirit a new experience will come. We shall find a new satisfaction, which could never come from luxury, power, or adulation. A new consciousness of the importance of our contribution will hearten us. More clearly than ever we shall realize that the things of the Spirit cannot be destroyed by the sword. Those who try find they have only inspired thousands more to live a spiritual life. War, persecution, and exile only made the martyrs the seed of the church. It caused their light to blaze more brightly in a dark world.

Those who evidence the things of the Spirit will be strengthened under trials as steel is tempered by the fire. Men will puzzle with new cunning to isolate and correct the one mistake that prevents an invention's success. Workers will hunt with uncanny alertness to find a short cut that saves precious time. Statesmen will pursue relentlessly the quickest and best way to end world struggle, to make enduring peace. A world view is replacing limited personal views. Slowly and painfully we move, but we do move.

Begin your day with a period of preparation aimed at establishing the consciousness of an inner shining

spirit. Close your day with reflection on the experiences it has brought. What about the light you tried to send out? Are you confused because something went wrong? Perhaps it might be found in the questions a religious leader suggests we ask ourselves:

1. Have I criticized anybody too harshly?
2. Have I spread gossip?
3. Have I lost my temper and said unkind things?
4. Have I been jealous of anybody? Resentful or unforgiving?
5. Have I tried to get possessions or honors that belonged to someone else?
6. Have I tried to enjoy myself in ways harmful to others?
7. Have I misused my body or personality by overindulgence in something?
8. Have I been lazy or irresponsible about something I ought to do?
9. Have I been dishonest or insincere?
10. Have I had too much self-confidence? Or too little?
11. Have I been concerned mainly about myself, my own affairs, my success and my future?
12. Have I been snobbish? Prejudiced by the economic or political attitudes of my group?
13. Have I been indifferent to those less privileged —the poor, the sick, the ignorant, those of other races?
14. Have I been indifferent or irreverent toward God?

Often we are amazed to find our omission one we never considered at all.

Store up small treasures of thought to pass along. Make a practice of remembering the small sentence that brought you comfort. Repeat it to an-

other. Remember that "no path is wholly rough. Look for the places that are smooth, and speak of them." It is balm for the spirit.

The Spirit of man is the candle of the Lord, because from it come the acts of life. From it come courage, optimism in the face of adversity, hard hitting when the last cause for trying seems gone, love for those who serve other gods and despise ours, courage to stand for what we believe to be the best available course of action, to see it through. Yes, it is the Spirit within that sees us through this, as it does through every other crisis.

"For now we see in a mirror, darkly." Candles of the Lord were never more needed. Guard hourly your shining spirit within, carrying it with you to brighten, and bless and comfort those who need it. Search for the kindest, most helpful thing that can be honestly said. Learn to think always how your statement may affect the hearer.

Spiritual food will not be rationed; it will be available in abundance at the same source. It will not be weakened, and you need not accept the substitute of abject fortitude, for the pure essence of the shining, calm Spirit. It can make your world look different. Flashes of joy will be more precious, sorrows quieter, hopes more steadfast by virtue of that inner triumph. For your inner Spirit, the highest and best of you, is the candle of the Lord. Light it with faith, and as its radiance glows in your heart you will find the strength to pass the light on to others.

Ye all are one man *in Christ Jesus.*—PAUL

Unity of Mind and Spirit

BY FAYETTE M. DRAKE

THE MIND OF MAN is ever reaching out for that which seems to be just beyond its power of attainment; it may be an overpowering desire for material possession and power, it may be high spiritual aspiration. Whatever it may be, the fact remains that man has yet to learn the truth that his greatest field of research is within himself, vast realms of unexplored possibilities lying dormant within the domain of his mind and soul, that it is for him to know, understand, and use, when he will awaken to a greater knowledge of the unity of mind and Spirit. It is his privilege to explore this domain; it is his duty to himself, to his God, and to his fellow men to fathom its depths and learn its secrets; and when he has done so, it will become his divine heritage to possess and make his own through an understanding of its law and righteous use of its power.

That there is a higher plane of spiritual knowledge and understanding than the mind of man, in its present state of development, has perceived is a fact to which he is beginning to awaken. As the shadow proves the light and the lesser always bears evidence of the greater, so the intellectual faculties of the mind of man prove a higher existence as a faculty of his soul. While he may be lacking in a complete knowledge of this truth, since his perceptions are limited to the power and capacity of the intellect to see and know the things of Spirit, it is for him to understand these things, for the inspirational faculties of his soul are ever seeking to

inspire him with the knowledge of Truth that will make him free through a perfect unity of all his faculties. Spiritual things can be discerned through spiritual faculties alone; therefore he only whose intellectual perceptions have become spiritually illumined and has advanced to the plane of spiritual understanding is able to know and comprehend those greater truths which the mind of God holds for all who are ready for them.

Man is where he is today in the possession of higher knowledge and understanding through the receptivity of the faculties of his mind to the inspiration of the Spirit within him. It is through those faculties as they have become spiritually illumined that he has been led out of the darkness into the light, where he has found strength of purpose and faith, hope, and courage to press on to the attainment of that which the higher inspirations of his soul reveal as his divine possibility.

God is one. Man, mental and spiritual, God's image and likeness, is ever with Him. Therefore oneness must be a fundamental law of Being, because of which God must infold man in oneness with Himself. A knowledge and understanding of this truth can alone make man free. He who undertakes in any way or in any degree to abridge this truth and thus create a wall of separation between the faculties of his mind and those of his soul, between himself and his God, is doing violence to the truth of his own being and will inevitably realize in his life a consciousness of separation between himself and that which alone can make him complete and whole.

In view of this it is as essential that the Son of man, the intellect, should know and understand his inherent possibilities for development and progress as it

is for the Son of God, the spiritual man, to know and understand the potentialities of the Christ, which he is. In no other way than through the quickening of the intellect by its becoming spiritually illumined can the Son of man become conscious of himself as the Son of God and one with the Father.

Therefore while the intellectual processes still fall far short of attaining their divine possibility, they are on the way to doing so. This does not imply that they are not potentially spiritual; it rather emphasizes the fact that they have not yet reached that plane of spiritual growth and development on which they know the Truth that makes free through the knowledge and understanding of oneness.

The apostle Paul called attention to this when he said: "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. . . . I count not myself yet to have laid hold: But one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

No one whose mind is receptive to Truth and who is at all conscious of the onward progression of life can have failed to note the remarkable advance that the intellectual forces have made and are making along spiritual lines. While no one may have attained to the plane where he is fully conscious of the oneness of the intellectual and the spiritual, as was Jesus, all can however see the wonderful progress that has been made by the intellect on its own plane, a progress that is made possible in no other way than that of Spirit acting in and through the mental faculties.

As time advances the Spirit within man is finding greater and more wonderful expression through his intellectual powers. This has been proved by the many remarkable things that have been brought forth in the fields of art, science, literature, and mechanical development. While some of the things thus produced have not been for the greater good of the world, because of their misuse, the fact remains that the power that produced them will, when rightly used, bring forth only that which enhances the welfare and happiness of its people.

Little by little, yet faster than is realized, the conflict between the intellectual and the spiritual, causing much discord and misunderstanding, is being harmonized and man is becoming conscious that God is in all and His love is over all. Slowly perhaps but nevertheless surely the mind of man is becoming the field of united, harmonious action of the forces of Truth and righteousness. The result of this action on an ever-widening scale on every plane of human endeavor, cannot fail to bring to earth greater things than have ever yet been known; far greater and more abiding peace than has ever yet been realized.

Einstein's Meditation

The greatest scientist today, the most creative genius, in so far as he opens doors and uncovers vistas unknown to modern thought, Einstein, came to his marvelous clarity of perception by ecstatic meditation upon the attributes of God as absolute good, inherent in all nature and manifest in all law, expressing himself in his youth in a constant outpouring of rapturous hymns and psalms upon the nature of Omnipotence.—THE GLEANER

The Sustaining Presence

BY GEORGIANA TREE WEST

WE ARE LIVING today in conditions that try men's souls. Times such as these bring out the best or the worst in us. Some find in the world's suffering a challenge to their faith and meet that challenge with strengthened faith. Others, appalled by the situation we are facing, find themselves losing faith.

One rainy day before Pearl Harbor I got into conversation with a taxi driver. He said, "Lady, if this war goes on much longer, and we folks who are minding our own business and only want to be left alone are drawn into it, then I'll know there is no God." I thought a moment and then answered: "It's raining; it's been raining now for three days. If it continues to rain for sometime to come, will you say there is no sun?" There was silence for a moment and then the reply came, "I getcha lady; that's all you need to say; I'll think about that a while!"

In the following poem John Oxenham answered the cry "There is no God" that is so often heard in times of adversity:

> Never—once—since the world began
> Has the sun ever once stopped shining.
> His face very often we could not see,
> And we grumbled at his inconstancy;
> But the clouds were really to blame, not he,
> For, behind them, he was shining.
>
> And so—behind life's darkest clouds,
> God's love is always shining.

We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.

Just as the stormy elements of nature cause the veiling of the sun from man's sight, even so the stormy elements of his own mind—his fears, doubts, false beliefs—dim the eye of his inner vision and he loses sight of the sustaining Presence.

It is in times of stress and storm that we need to hold fast to our faith, which is the only evidence we have of those great "things not seen." It is faith that enables us to say with the Psalmist, "If I make my bed in hell, behold, thou *art there.*" Any *"hell"* is the result of a feeling of separation from God; if we can say, "Lo, thou art here," understanding comes and the most agonizing situations reveal their hidden values, which we take with us as we find the way out through faith.

Many today are needing to feel the sustaining Presence more strongly than ever because their loved ones have been caught in the maelstrom of world events. Some are rebellious because they have sought, unsuccessfully, to claim divine intervention that would release their own loved ones from any participation in these events. They have made the mistake of selfish seeking of avoidance of difficulties, failing utterly to understand that both they and their loved ones will always have problems to solve as long as they dwell in this realm of cause and effect. Jesus never promised us immunity from all earthly problems, but He did promise that the Christ Spirit, which is "the way, and the truth, and the life," would carry us triumphantly through them.

We cannot live our loved ones' life for them. They have to live their own life, learn their own lessons, and find their own way of salvation. However we can always be of help when we learn that there is no value in making their fears or heartaches ours but that there is great value in supporting them with the strength of our faith in the sustaining Presence; for this is a faith that protects the one who does not shirk but who fulfills unflinchingly what he honestly believes to be his responsibility, even though his heart may be heavy at the world's shortsightedness that knows only the way of force. He will remember:

> "A thousand shall fall at thy side,
> And ten thousand at thy right hand;
> *But* it shall not come nigh thee."

He will be strengthened in whatever task he has to perform by the faith of those who love him and know this same truth for him.

The Truth student is daily proving the promise of the Scriptures that the protection of God's presence will withstand any storm. In Ephesians Paul exhorts us: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Armor symbolizes protection and today, as never before, we need divine protection against what Jesus called the "adversary." Jesus saw the "devil," to whom Paul refers, as the sumtotal of all that is adverse to God's good. In other words, the Devil may be called a conglomeration of evil. We know that a conglomeration is a collection or accumulation. Geologically a "conglomerate" is "a mass formed of fragments," a number of fragments of different kinds of rock held together by a matrix (usually sandstone). Disintegrate the matrix and the mass falls apart.

Let us carry out the simile. The Devil may be likened to a conglomeration of evil thoughts held together in a matrix of ignorance. Disintegrate the ignorance with the light of understanding and the whole mass falls apart.

We are facing a conglomeration of evil in the world today. It is the same old Devil, but he takes new form with the centuries. Men hold hate, greed, lust for power, cruelty, and selfishness together in a mass of ignorance of God and His laws that forms a stumbling block to progress.

Today, as in Paul's day, "we wrestle not against flesh and blood, but . . . against spiritual wickedness in high *places*." Man's betrayal of his own highest ideals is the cause of all world tragedies. The betrayal always starts in the life of the individual. We need the armor of God for protection against the "adversary" in our own soul as well as in the world around us.

What is the armor of God? According to Paul it is Truth, righteousness, peace, faith, the grace of God, the word of God, prayer. Paul tells us how to put on this armor.

We are to stand, having first girded our loins with Truth. We know that in our Scriptures the loins are considered the seat of strength. So this phrase can only mean that we are to be strong in the Truth.

Next we are to "put on the breastplate of righteousness." "Breastplate" symbolizes the attitude in which we face the world. The word "righteousness" can be broken down into "right-use-ness"; that is, right use of thought, word, and action, which will always lead us into paths of right living. To put it briefly, to put on the "breastplate of righteousness" is to face the world with right action.

We are to have our feet shod "with the preparation of the gospel of peace." In other words, we are to walk in ways that make for peace, ways of tolerance, kindliness, unselfishness, justice, and honesty. These are the qualities found in brotherly love and are the necessary preparation for peaceful living. When we learn to exercise these qualities in our daily life we shall not run around crying, "Peace, peace, when there is no peace." Peace is not something that is bestowed; it is something that is earned by careful and prayerful right action.

We are to have "the shield of faith." What can this symbolize but the protection of spiritual power, divine protection (or shield) interposed by faith between us and all that is adverse to God's good.

We are to put on "the helmet of salvation." Salvation is of God. The "helmet" symbolizes understanding; so the "helmet of salvation" would be the understanding of God's saving grace.

We are to wield "the sword of the Spirit, which is the word of God." The positive word of Truth, which is the word of God, is as a sword cleaving through all ignorance and false appearance.

Finally we must "pray without ceasing"; that is, we must refuse the wanderings of mind and stand firmly on the word of God prayerfully acknowledging His power and presence which protects and sustains us always.

There are many ways to pray. All have the same goal in view, a simple childlike acceptance of God's presence and His power to heal, to provide, and to save. The church, with its labored ritual, has no corner on prayer; neither have Truth students who are seeking earnestly to apply their understanding of the principles

of Being. All are but ways of approaching the same goal: simple acceptance of God's saving presence. Such acceptance seems natural to many unquestioning minds.

A certain woman came to me much troubled because another woman had called her an atheist. It seems that during the course of a conversation the woman had said to her, "What is your religion?"

She had answered, "I haven't any."

Whereupon the woman had replied, "So you are an atheist too."

"I am not" was the stanch reply. "I have common sense enough to know I have a heavenly Father."

Whereupon the woman who herself was an atheist had replied, "I don't believe in God."

At this point the woman who thought she had no religion because she was not a member of any religious body, but who firmly believed in God, says that she got still inside and asked God what she should say to this so-called atheist. She was inspired to say to her, "Have you any children?"

"Yes, one son."

"How would you like to have him go around saying: 'I don't believe in mothers. I'm here, and that's all there is to it; I don't have to believe I have a mother.' "

"That would be stupid!"

"Well, it's stupid to say you don't believe in God. You are alive; you think and feel; something that is alive and can think and feel must have got you here somehow!"

She then went on to tell me how she always talked to God whenever she was in difficulty. She said that she just went off by herself somewhere, got real quiet, and told God how good it always was to be able to visit with Him. Then she told Him that He knew the answer to

her present problem, and that she knew perfectly well that He would tell her exactly what to do and would use His power in every way to solve the problem for her. She then said: "You see, I haven't any religion because I have never joined any sort of religious sect; but I have always known that I have a heavenly Father, and so of course I believe in prayer. Even if I haven't any religion I certainly am not an atheist, and I don't like to be called one!"

It was a joy to be able to assure her that she was really a deeply religious person, in the true meaning of the word, because she felt so close to God; for the best that any religion can do for a person is to give him that feeling.

That is the feeling we are all seeking: the assurance of God's presence. It does not come naturally to many; they have to make a conscious effort to be persistent toward God in their thought in order to feel His presence. Sometimes they are too filled with their own opinions to make room for God's essentials. They need to come to a sense of emptiness before they can be filled with the feeling of spiritual power. Paul called it being renewed in the spirit of the mind, and he also said that we are "transformed" by this "renewing" of the mind.

This renewal and subsequent transformation oftentimes follows a period of dire extremity, when we feel we have reached the limit of our own resources and of all earthly aid and throw ourselves with complete abandon upon God's mercy.

One of the best-known and best-loved statements in the religious field is "Man's extremity is God's opportunity." No one need be discouraged when he reaches the end of his own power to handle a situation.

If he is wise he will waste no time in wondering why he drew this difficulty to himself. Instead he will rejoice that he knows God answers prayer and his sense of personal inadequacy will be supplanted by an assurance of divine capability. Remember that what God has done for anyone at any time is being done for everyone all the time. Jesus Christ assured us: "Your Father knoweth what things ye have need of." It remains for us to accept gratefully His fulfillment of our need.

Our greatest need today is to feel divine guidance directing our course in the present world situation and then to have faith in divine protection as we follow this guidance. One thing we know beyond all question: that ideals of liberty, justice, righteousness, and peace must always be upheld. Our problem lies in deciding ways and means of upholding them. In our country's present crisis the way of defense by material means has been adopted. If we would help rather than hinder we must "suffer *it to be so* now," always remembering that no matter what the outer disciplinary measures may be, the heart must be right with understanding and quick with the forgiveness that reaches out the helping hand in brotherly love whenever that hand will be accepted.

Whether we are called upon to go into the front ranks or to stay at home we must gird ourselves with the full armor of God in meeting the Adversary. We must be strong in Truth; strong in our faith in the protection of the Almighty, and the understanding of His saving grace; strong in speaking the positive, constructive, and creative word at all times. We must walk in paths of peace by practicing brotherly love in all our relations to others; above all we must keep bright and shining our realization of our oneness with God.

The Beatitudes of Home

BY ANNIE S. GREENWOOD

ALL WORK is filled with blessing if we will but recognize and accept it. Let us meet it in the spirit that warrants Jesus' benediction "Blessed are they . . . "

IN THE KITCHEN

Blessed are they who cook, for they nourish the bodies of men.

In millions of homes all over America busy women are spending time and strength in what is often considered the monotonous vocation of preparing three meals a day. Into this vocation they put varying degrees of intelligence, ingenuity, skill, planning, and loving endeavor. No matter in what spirit or with what material conveniences the routine is performed however there remains the steady demand that it makes upon women's time, strength, and wisdom.

Psychology and experience both teach us that we do well what we are happily interested in. Truth teaches us that all work worthily done is an expression of God's functioning through us. Common sense teaches us that the physical welfare of our family depends very largely upon the right foods rightly prepared in the right proportions. Every wife and mother wants her husband and children to be successful, and she must realize that a well-nourished body is a basic requirement for success. She may be much too busy in the home to participate in what the world recognizes as success, but she can always have the deep satisfaction of knowing that

her work, intelligently and steadily carried on day by day, is the basis of the success of her loved ones and is therefore the proof of her own success. Each physical body is a temple of the Holy Spirit, a house in which dwells the God power that reaches forth into expression. What more truly worthy work could anyone be doing than building and keeping these temples in perfect condition! This is one of the most beautiful ways of serving God. Truly blessed are they who cook, for they nourish the bodies of men!

Let each one of us learn to say happily and gratefully, "I feed my family with the rich fruitage of God's world."

In the Laundry

Blessed are they who wash and iron, for they make clean the garments of those they love.

There is no "Blue Monday" for the woman who feels it to be a privilege to cleanse away the soil that has come from honest work, from happy play, from accidental spattering, from the regular tasks of living. Laundry work is toil if we think of it as such; it is happy, worthy self-expression if we do it in the spirit of joy. From the rich warm suds we see clothing, bedding, and household accessories emerge clean and wholesome, on the line the sun and wind bathe them with purity and freshness; and though our arms may ache as we fold them into the basket again, our heart is filled with gratitude for the cleanliness so dear to us and so wholesome and necessary in the home. Just as the loving Father cleanses away our mistakes and forgets our shortcomings so we make clean and sweet the garments that contact with daily living has soiled.

Then as we iron we can rejoice in the thought that by our right attitude, words, and deeds we smooth out

the wrinkles of daily experience. The week's laundry when beautifully done is a work of art. Let us never belittle it by thinking of it as drudgery. Efficient living demands cleanliness, physical, emotional, and spiritual. We are building godliness into the life of our family through the perfection of our washing and ironing. Nothing is insignificant when done in the right spirit. Let us cleanse the mind from any distaste for such work by appreciating our ability to do it and asserting, "I rejoice in the clean freshness of every article in this week's wash!"

Blessed are they who wash and iron with love!

In the Windows and Doors

Blessed are they who love their windows and doors; they shall receive and give of God's bounty and beauty!

Windows are much more than mere open spaces over which to drape elaborate hangings. They are the eyes of the home through which it sees God's out-of-doors and through which it admits the unspeakable blessings of His sunshine and fresh air. From the windows of many homes the view is beautiful and inspiring; from those of others much may be seen that is squalid and unsightly. But after all it matters not so much what the view may be as what the spiritual vision is with which we look upon it. If the view is lovely, let us really appreciate it, give thanks for its beauty, and build its beauty into our life. If it is sordid, let us find the one touch of nature that it affords: the glimpse of sky, the flitting sparrow, the spot of grass, the fresh snow on an opposite casement, the laugh of a child in the street. The eye that truly seeks beauty will find it, and from the beauty the beholder will draw new courage.

Our doors are the guarded passages between the busy outside world and the sacred domain of home. Let us bless them—not necessarily in words but in thankfulness of Spirit—each time we enter or leave. This blessing of good cheer, of hospitality and friendly courtesy, is extended as well to all others who enter our door; and when they leave may they carry with them a bit of the happiness they found within! May every doorway and every window casement be a channel through which shall come and go gratitude, appreciation, and loving-kindness. Let us now build a strong consciousness of this by affirming frequently and happily, "My windows and doors are channels for the inflow and the outflow of God's peace, love, and beauty!"

Blessed are they who keep the closets and cupboards neat; they form habits of order and efficiency for themselves and their families.

Blessed are they who tend the furnace, and care for the screens, and keep the household tools in good repair. They do with patient skill what is for the welfare of the home, and they maintain the comfort of family life.

Worthy work well done is eminently significant in the sight of God and man. Nothing is menial, nothing is lowly! Every activity that tends to wholesome living is a part of that complex of varied services which makes the model American home life, and this life is our individual portion of the kingdom of God on earth. Blessed are they who view their daily work with eyes open to its beauty and importance!

Blessed are they who ascend the stairs for the night's rest; they shall rebuild their body and climb higher and higher in God consciousness!

In the Living Room

Blessed are they who radiate peace and poise, for they stabilize their families.

Supplanting the parlor and drawing room of old-fashioned days is the modern living room, the center of the nation's life! It matters very little whether it is large or small, very simple, or distinctly pretentious; part of a crowded city apartment or the sun-filled, breeze-swept space of a farm home. Wherever it is, it is the heart of the American family life; in it in large measure is shaped the character of the sons and daughters who go forth from the home. There abides the spirit that gives strength and high courage to every member of the household. The material richness or poorness is not what counts; it is the atmosphere of the room that builds a nation. Temporarily it may be on the wrong side of the tracks, but it can nevertheless be on the right side with God. This living room may not always be meticulous as to order; it cannot be if it is to be truly a "living room." It has to have books and flowers and worn rugs and comfortable chairs and a table around which the family can gather for work and play and study and talk. Sometimes toys are on the floor and possibly in a corner one sees the prideful beginning of one of Junior's mechanical productions or the clutterings of Sister's equally important activity. Mother's mending or sewing or studying or writing materials are there too; and so are some of Dad's belongings, for in millions of homes there is no space for a separate den for Dad. All in all, this is home! This is the family living room, and living demands many different kinds of material conveniences. Most of all though it demands that spirit of peace and poise, that homeyness, and that happy understanding of together-

ness that give stability to the nation. Those who contribute their share of these qualities are most truly blessed. Children reared in such a home carry with them for life a blessing that wealth can never buy. Day by day let us say and practice: "I bless this room with peace. I make it a center of mutual understanding and helpfulness."

BLESSED IS THIS HOME!

FEBRUARY FOURTEENTH

For love we keep this lovers' day,
In tenderness and truth,
Who fold each weary thought away
And dream the dreams of youth;
Who with the eyes of love behold
Earth's pattern is divine,
And trace in blessings manifold
Jehovah's valentine.

For every song of love that's sent
Around the eager earth
Shall rend the veil of discontent
And speed the hour of mirth,
Till every day is lovers' day,
Of love and laughter wove,
And every heart is young and gay
And sings of God as love.

—VIVIAN YEISER LARAMORE

My Spiritual Estate

BY HARVEY HARDMAN

ARISE, WALK through the land in the length of it and in the breadth of it; for unto thee will I give it."

A simple casting up of accounts determines whether the individual has a credit or a debit balance on the ledger of life so far as material values are concerned. The process is not so simple when it comes to determining the boundaries of our spiritual possessions.

Our property laws, tax laws, and mortgage laws are so framed that it is not uncommon for an individual to lose title to material possessions. No such threat can be operative with reference to his mental and spiritual resources. In the higher realm we secure permanent title to all the values that our mind perceives and our consciousness embraces.

Our first point of contact with the meaning of value is in the world of things: houses, lands, goods, chattels, money. From the first our education is directed toward our appreciating the importance of material success, accumulating property and money, and getting along in the world. Compared with the continuous, intensive, and expensive training given along practical and intellectual lines, the spiritual education given the individual is haphazard, incidental, secondary, almost negligible. But a general survey of the experience of the average person reveals the startling fact that with all this costly training he lives a very limited life, close to the margin of actual want. The material estate of the average human is small indeed.

Business success, a good income, a comfortable home, books, leisure, beautiful things, are all desirable and worthy objects of effort. And there are certain principles and methods of constructive endeavor that, if put into practice, will enable any normal person to get along very well in the world unless a disaster or a mass depression changes the setup of the economic environment. With no other resources than the intellect and a little money saved for temporary emergencies, he soon finds himself in a state of such uncertainty with regard to his practical needs that fear clutches his heart with tormenting fingers. That is the fate of uncounted millions in the world today. While there is no limit to potential and created wealth, the average person is insecure, faithful, and many a one is utterly destitute. Does spiritual science offer a solution for this knotty problem of human life and experience?

Beyond the realm of material values lies a new frontier, a realm of boundless wealth. For the toiling, oppressed, defeated, and disillusioned people of the world it offers security and plenty, peace and happiness, "a land flowing with milk and honey." It lies fertile and fair, and openly invites all to enter its fruitful borders. All the land of the earth may sometime be owned under rigid title laws, but in the realm of Spirit you may take what you will. Establish the borders of your estate and there will still remain illimitable areas of virgin land that you may walk through and, in so doing, possess.

But lest the picture appear to you exaggerated, let us be more specific, not only with regard to some of the resources of the country of the soul but also with regard to its law, and indicate the method by which these resources may be expressed in terms of a better

and more secure life on the practical and material plane where multitudes have been defeated, defrauded, robbed, and left wounded and destitute by the wayside. The intangible values of the spiritual estate of man can be converted into the concrete realities of a richer material estate.

It is the law of electrical energy that power flows from higher to lower levels of potential. It is like a stream; it will not flow uphill. The same principle is operative in the mental world. The higher power commands the lower action. Mind is master. Ideas rule. Thought is king.

The error of the earth man is his false standard of values. He gives the crown to what is produced instead of to the producer. He attaches a permanent value to what is essentially impermanent and changing. Nature teaches this lesson to everyone many times during life. It teaches the lesson on a grand scale very frequently to nations. We are in the midst of such a lesson right now, and a very few will learn it, while the mass of humanity will forget it the moment "prosperity" comes again. Indeed the severest discipline is inadequate for those who will not think. They complain, they rail against fate, the government, the Devil, and even blame their neighbors in their infantile efforts to escape the responsibility of thinking.

The great discovery that everyone needs to make is that he has within himself an unlimited spiritual estate. I use the word "spiritual" because it includes the higher powers of the mind—all the powers of man. It is only as these inner resources are developed that assured external mastery is possible.

This is illustrated by our conventional belief that academic or professional training confers a great ad-

vantage upon the one possessing it. It is undoubtedly true in a very large degree, but it is only half the truth, as many can attest from experience at the present time. It is equivalent to saying that the actual surface of the earth represents all the values of the earth. The intellect, like the surface of the earth, represents all material values. The intellect is the surface mind, and like the surface of the earth, it conceals hidden wealth of unknown extent. It is only by tapping these beneath-the-surface strata that the individual discovers the real wealth of his estate. Unlike those of the earth, the resources of the soul of man can only be expressed by the I AM raised to infinity, for every attribute of the self is capable of unlimited development. Dig where you will on this spiritual estate, you will find power there.

What a challenge to the imagination is our text: "Arise, walk through the land in the length of it and the breadth of it; for unto thee will I give it." Symbolically it is the divine commission to man, not merely a promise to Abraham. But he must walk, he must act!

Now let us add another dimension to length and breadth, namely depth or height. "The first man is of the earth, earthy." The surface mind is the limit of his perception. He sees things in the perspective of surface relations. He is matter-minded. He has not yet conceived the higher-dimensional reality. His surface perceptions are illusory because they do not embrace factors in the higher dimension that are necessary to a true understanding of the meaning of what he sees. In a sense he is like a savage in the midst of a desert, ignorant of the principles of science, listening to a talking machine. Not seeing any moving parts and not knowing the hidden cause, he has a superstitious feel-

ing about the miraculous machine. It is ignorance of the operation of forces on the higher plane of man's being that results in superstitious beliefs, in the desire, for instance, to consult mediums, cards, fortunetellers, astrologers, and so on. Ignorance causes him to depend on money, conditions, luck, people, things. He must have a priest or book to tell him what to think, what to believe.

My external possessions, while limited, suffice to meet my needs today. My creative ability is unlimited, because it is the power of God in me, and will enable me to meet all future needs as they arise. It represents a continuing power. This is my spiritual estate. It holds for me the certainty of my welfare, the assurance of my supply, the conviction that I shall never suffer from lack of any good thing. Nothing that I can conceive of in the material world offers such security as this discovered power within myself which lies beneath the surface of my mind, and which is the accessible creative ability of the God in me.

I have discovered also that the exercise of the power to create results in the expansion of my control over it, enables me to do greater things as I make demands upon it. Hence I have reached a natural conclusion to the effect that since I can only consume a very small portion of the product of my creative capacity, I must give to others. If I did not, the accumulation would react upon me to cause ultimately a feeling of dependence upon possessions. I know the law well enough to be sure that this in turn would dam the stream of energy that flows from the inexhaustible divine source. This knowledge of unlimited creative capacity not only excludes fear from my heart but it produces in me the profoundest feeling of gratitude and joy in dispensing

to others the fruits of this knowledge. Of what I have created I have for many years used only a fraction for the satisfaction of my own needs.

At this point arises the serious problem of spiritual responsibility, of ethical influence as well as moral example. I must not deprive those to whom I give of the opportunity to find and use their own creative ability. The temptation is strong to do just that, since the act of dispensing never lowers the level of supply available to me. This is especially true with regard to spiritual values. People are even more inclined to lean upon the spiritual power of a teacher than they are to accept continued material bounties. In the latter case there is something tangible that at last arouses the sense of self-respect to the need of self-assertion and self-dependence. But when it comes to spiritual gifts with their intangibility many people succumb to an insidious creeping paralysis of the power of creative initiative and ability. They get accustomed to drinking at the fountain of another's life, and the stream within themselves gradually dries up. It is the most terrible penalty a spiritually aspiring person can possibly pay.

Up to a certain point both teacher and pupil are benefited. The teacher's power increases; the pupil benefits by the growing consciousness of his own inherent resources. When beyond that point the pupil continues to accept without giving to others, he suffers the fate of all parasites, but the teacher is not conscious of loss unless and until he himself becomes aware of the danger facing his pupil, when he must take whatever action is necessary to break the spell that his power has cast over the pupil. Every real teacher knows this to be true, and I merely state the fact here as a warning to every student who reads this magazine

to search diligently until he has found and possessed himself of his own spiritual estate and its enduring values.

The one who has discovered and taken possession of his spiritual estate is like a monarch. The monarch knows that his realm contains great undeveloped resources; vast deposits of precious metals to be mined and coined into money; rich stores of ore that are to be converted into iron and steel and then made into tools and machines for human use. And so it is with the one who has actually mastered the mental law sufficiently to be able to use it in his daily life. Aware of his secret wealth, he walks abroad through the land, in the length of it and breadth of it, and knows that it is his.

Right here is the field of intuition, which contains wealth beyond the dreams of the earth man. I know I have hardly scratched the surface of its possibilities, but I have used it enough to know that it is the source of incalculable values to me as I go on with my work and study. I have proved definitely that its resources have a most practical bearing on my material welfare. I have used it on occasion to make decisions where the result has been actual gain in terms of concrete values.

Over there is another field containing riches of another kind that add enormously to the meaning of my life. I call it inspiration. With this wealth I can purchase the spacious and vaulted beauty of the temple of my dreams, and weave into the fabrics of enchanting loveliness the substance of my mind. It gives the wings of the morning to my thoughts and aspirations. By its use I can transform the lifeless forms of my intellect into figures of radiant and living beauty. I would not sell that field for a million in cold cash.

There are many other rich fields on this spiritual

estate of mine, but I will refer to only one more at this time. At a certain time in my life and in a very remarkable and interesting experience I discovered on my estate a mysterious and powerful substance that emits an invisible ray of marvelous penetrating power. With this discovery came a definite realization: The virtue of the healing Christ is in my hand; the wisdom of the loving Christ is in my heart. I have given no name to this substance, but I use it because of love; and the compassion of the nameless One is as strong as life itself and as tender as the heart of a child.

This country of the soul is not very far except to those who have drifted away in thought and feeling from the Father. It is very nigh unto you, even in your heart. Often in the stillness of the night or when you have been hard pressed by sorrow, or defeat, or loneliness, you have been dimly aware that there must be another land than this earth your human feet now walk upon.

Daily turn your thoughts inward with the desire to discover this spiritual estate where power abides in fullness, and you will soon realize that this is not a mystical dream but the most solid reality in the universe and the most practical force in your life. With the discovery will come courage and strength to go on, and light to guide you on your way. As the invisible radio beam guides the pilot of an airship through fog and dust storms and the blackest night so the light within you will lead you into the land of happiness and hopes fulfilled.

There is therefore now no condemnation to them that are in Christ Jesus.—PAUL

Justify Your Life

BY MARY ELIZABETH TURNER

IN THE SPIRITUAL universe that God created there is no such thing as waste. He supplies bountifully, to be sure, but each creation, be it a natural law or a human life, has just what is required for its full expression: no more and no less. Each is designed to make its contribution to the whole, and therefore each is absolutely necessary to the manifestation of the divine plan. Every peculiarity of the principle of electricity, for example, is necessary to its fullest use. Every soul is a requisite for the complete establishment of the kingdom of heaven on earth. This truth is well illustrated in the physical body: every component part of it has its function to perform, and if one organ fails to do its share trouble is on the way. "The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you." Each faculty of the mind has its appointed task. A person might have will and imagination highly developed, yet if he lacked judgment, his mind would be out of balance. All this but substantiates the fact that Divine Mind has a purpose underlying the entire creative process and that all phases of life fit into the grand scheme. Such knowledge should free us from the feeling we have sometimes that we are unnecessary appendages to God's plan. God never wastes, and our status as living beings is proof positive that we are indispensable parts of the spiritual universe.

An impersonal or inanimate principle has no choice but to manifest its nature. The sun cannot forbear

shining nor the earth turning on its axis. But to man, the highest creation of the Almighty, was given the right to choose what to express. Unfortunately man has chosen to expend his energies in destructive ways and has thus become a wastrel. In ignorance he has dissipated his life force in "riotous living." This is the scriptural way of saying that man can and does put his mental and spiritual powers to ill use. He wastes them and then knows deprivation. For so many ages this has happened that man has forgotten he belongs to God and that he should co-operate in the manifestation of the full life of Spirit. This is the cause of all his suffering.

"Resolve to be thyself; and know that he who finds himself loses his misery." The wonder of it is that when we "find" ourselves we are just where God put us: in Himself. We need only appropriate and express our divine capacities. This is our justification for living. Had the Father not expected something from us He would never have created us. What He expects was beautifully put into words by Jesus in His prayer just before the crucifixion, when He said:

"I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world . . . for the words which thou gavest me I have given unto them."

Not until we have glorified the Father on the earth have we finished the work He gave us to do. Then and then only have we the right to pray, "Father, glorify thou me."

The vast majority of people believe they were

given life for the purpose of pampering the human self. They would not admit having such a limited vision, yet their thoughts are concerned almost wholly with "me and mine," and their actions seldom rise above the plane of the personal. They work overtime trying to get the things they want, never once realizing that

"The worldly hope men set their hearts upon
Turns ashes—or it prospers; and anon,
Like snow upon the desert's dusty face,
Lighting a little hour or two—is gone."

The most unhappy of persons is he who strives to satisfy the insatiable desires of the human self. He is ever a round peg in a square hole. He is trying to feed his immortal soul on "loaves and fishes" when it is hungry for the "word that proceedeth out of the mouth of God." True happiness knocks at our door when we begin to realize that God gave us life so that we might glorify Him and thus make it possible for Him to glorify us. We are spiritual beings and no amount of evidence to the contrary can change our nature. We *have* a mind and a body, but we *are* immortal spirits, sons of the Father, and it is futile to resist the urge of the divine life within. In awakening to this truth we experience a great desire to use every faculty to its full spiritual capacity.

It seems rather a big order to live "for the glory of God," and the human mind cries, What will become of me? We have only to view the life of Jesus to answer this question. He gave Himself wholly and completely into the Father's keeping, yet He could say, "All authority hath been given unto me in heaven and on earth." This is far more than the race can claim despite its incessant striving for the elevation of the human "me." We need not be afraid of making God the

center of our life. He cares for His own and sees to it that "all these things" are added.

Having reached the place where we wish to "glorify" God we should have a practical method for doing it. Here it is: "For the words which thou gavest me I have given unto them." Naturally we cannot give what we do not have, so the first step is the realization that God has given us His word. It is implanted in our spiritual nature: it is our divine self. When we make contact with this word, which we do in prayer, we hear its powerful overtones. The word of wisdom lies in wait for us when we are confused and undecided as to what to do. Take hold of it by affirming: "Thy infinite wisdom is now guiding me. I am at peace, for Thou dost show me the way." In illness speak the word of wholeness: in lack, speak the word of plenty. A close study of Jesus' life reveals that He did just this. Regardless of the form of limitation presented to Him, He spoke the word of God and it was healed. This is glorifying the Father, this is giving the "words which thou gavest me."

The effect of speaking our God's words is twofold: first, it blesses us, and secondly, it blesses those who hear it. This is as it should be, for we have an obligation to ourselves and also to others. Whenever we speak the Father's word it has an immediate beneficial effect upon us. It purifies the mind, cleansing it of negative thoughts. It moves to more perfect activity every cell in the body. It goes out into the universal ethers and starts success toward us on the external plane. The consciousness that holds fast to the true word is a veritable magnet, pulling wealth of all sorts to it. "No good thing will be withheld from them that walk uprightly." In a spiritual sense "walking up-

rightly" is the awareness of the omnipresence of God, and this in turn is the secret of demonstration.

No man lives to himself alone, and our words either hinder or help those who hear them. Jesus warns us against being a stumbling block to our associates:

"It is impossible but that offences will come: but woe *unto him,* through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Everyone has things that "offend" him: they are the trials, the problems of life. Having a limited consciousness at the present time, it is inevitable that humanity should encounter difficulties of various kinds. But let us be sure we are not the means through which offenses come to others. "It were better for him that a millstone were hanged about his neck, and he cast into the sea." Whenever we are unjust our action creates a problem for the other fellow: whenever we are ill-tempered or unkind, he has something to overcome: whenever we are ungrateful or inconsiderate we make another's burden heavier. Thoughtlessly we sustain a friend's downward visioning and increase the weight of his cares. Jesus said: "For the words which thou gavest me I have given them," and that is likewise our reasonable service to all: it is fulfilling the injunction to "preach the gospel."

Many Truth students have an erroneous conception of "preaching the gospel." They think it means telling everybody what they have learned about spiritual principles. Sometimes they are almost obnoxious in their insistence that their associates accept their ideas of religion. This does far more harm than good. If a person is not yet interested in investigating God and His laws

he is merely antagonized when we insist that he should not think destructively lest such thoughts build unhappy conditions. It is useless to try to convince a worldly-minded person that the Christ way of living is both practical and joyous. Many people have been turned away from practical Christianity by the well-meaning but unwise "preaching" of those who accept it. Everyone has a right to think what he likes and live as he chooses. Even God does not drive him into the kingdom of heaven, and we should certainly not attempt it. He will get there in plenty of time and in his own way. To attempt to force him only defeats the helpful idea we have in view. Pray for him, yes: see the Christ in him and give thanks that the Spirit of truth indwelling in him preserves and guides him. The only time we are warranted in explaining spiritual law is when someone asks for an explanation; then we should instruct him as best we can.

How then are we to give others the words that God gives us? By living those words in all that we say and do. Humanity is hungering for love and understanding, thirsting for faith and courage. Whenever we speak words that are a revelation of these qualities, we are truly preaching the gospel. Our part is to maintain a spiritual consciousness. Let His word have its way with us. Then we shall not fail to convey the good tidings of the kingdom nor lag in finishing the work that He gave us to do.

Thus do we find our justification for living; thus do we glorify the Father. Life is beautiful when the pattern is revealed and adhered to, and we never tread its path alone, for we have as companion and guide Him who said, "Lo, I am with you always, even unto the end of the world."

YOU

YOU AND AFFIRMATIVE PRAYER

BY C. STANLEY LONG

Part Three

I KNOW OF nothing in popular religion that is less understood than is prayer. Certainly nothing is more useless and dangerous in its purpose and pagan in its idea than the prevalent idea of prayer.

All down the ages mankind has offered petitions to some form of deity. Superstitious fear has entered largely into the attempts of humanity to placate a god which is invested more with vengeance and hate than love and fatherhood. Before we relegate these practices to the domain of the ignorant and childish it might be well to ask, What do we worship today? It would be true to say that the god of many mortals is but the magnification of such mortals—in other words, the deification of self—expressed in the emotionalism and temporary exaltation produced by a wordy prayer. Like those who utter incantations before a graven image we meticulously choose our words to tell the Almighty how greatly He is to be feared and how very weak and helpless we are.

Yet the world has progressed spiritually only in the ratio in which its thoughts of God and man have been exalted. A few years ago a man who introduced the subject of God and prayer into his general conversation would have been regarded as "queer." Such things were considered to belong to the professional religionists; the man in the workaday world as a general rule had no time for such things or, at any rate,

only for an hour once a week when he visited church. Today these things are discussed in the newpapers and are topics of daily conversation.

Charles P. Steinmetz, one of the world's foremost engineers, was asked a few years ago, what line of new research he thought would see the greatest development during the next fifty years. After careful deliberation, he replied: "I think the greatest discovery will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been guessed at."

Yes, prayer rightly understood and practiced, is the greatest force in the world, a spiritual force that releases radiance and power.

Dr. Alexis Carrel, who in 1939 concluded thirty-three years of brilliant biological research at the Rockefeller Institute, states that prayer is "the most powerful form of energy that one can generate." Doctor Carrel has long been impressed by the fact that many of life's phenomena cannot be scientifically explained. He knows that spiritual healings are possible, and spent weeks studying them, and he has seen a cancerous sore shrivel to a scar before his eyes.

Here is what Doctor Carrel said in a recent article: "The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships . . . Prayer is as real as terrestrial

gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

How can we attain such dynamic power in prayer? To answer that question we must first of all understand what prayer is. Prayer is not begging—"God, give me, give me"—for how can God bestow more than He has already bestowed upon His creation? It is affirmation and realization—the positive declaration that you, as the image and likeness of God, possess all that the Creator is and that God has already supplied you with the impulse and intelligence necessary for every undertaking. Prayer should always deny evil in your experience and affirm good. It should deny weakness; affirm strength. It says,

"The Lord *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul."

There are many people who say that prayer is difficult and that therefore they do not pray. But it is really a question of what you understand by prayer. I think some of our best prayers go up to God when we ourselves do not realize it. Prayer, put simply, is "the soul's sincere desire." It is no use taking a prayer upon your lips if you are contradicting in your heart what you are saying with your tongue. The only real prayer comes from the heart. When you say from the heart,

"Oh, I wish for this, for that," you are engaging in a form of prayer; you are expressing some longing that is in your heart, and your cry of longing reaches the heart of the Eternal.

There does come a time when we fail to trust material things; and then we must trust something. I am positive that the world today is suffering from a lack of confidence, a lack of human trust. We cannot trust enough people. But we must trust someone else when the burden is too heavy, when the risk is too great. The fact that someone else is trusting you is always a source of strength and inspiration; the fact that you are trusted keeps you going. But there is a point that you reach in life when your trust in material things and your fellow men cannot take you beyond that point, and it is then you have to say, "Oh, God help me."

There is a story of an old miner who said that he did not believe in anyone. One day there came a fall of coal in the mine, and this man said, "Oh, God help me." One of his fellow workmen said: "There's nothing like a few lumps of coal to knock the atheism out of a man's head." We all get to the point where our own self-confidence and our trust in our fellows cannot avail, and we feel that there is someone greater whom we must trust. That is instinctive prayer.

But as a whole the modern world is skeptical about prayer, and many people who learned to beg God for things as children have given it up as a bad job since they have grown up. This however does not detract from the efficacy of true prayer, the prayer of affirmation and realization.

Dr. Harry Emerson Fosdick in his book "The Secret of Victorious Living" says,

> The trouble with much popular praying is that it is mainly

begging. It conceives the Eternal as a universal organized charity and of ourselves as impecunious applicants saying, Give me! Clearly that involves a pagan theory of God, but worse than that, in actual practice it so damages men's souls that any minister, dealing intimately with individuals, should welcome the chance to sound a warning. One repeatedly hears the familiar complaint: I prayed long and earnestly about this temptation—this habit, this need—and it did no good. Of course it did no good. Habitually behind that complaint one finds a kind of praying that, far from doing good, does harm. Prayer holds the object of its wish in the center of attention; the more earnest a man's prayer, the more stoutly his need occupies his thought. Picture then a man praying about sickness, for example, holding some illness in the center of his solicitude and saying in effect: I am sick, very sick. See how sick I am. Give me health! Anyone intelligent about psychological processes knows that the more earnestly a man prays like that the more sick he is likely to be. Run your imagination out therefore into other realms of need—sexual passion, discouragement, anxiety. You see, the more we hold such things in the center of attention, even in prayer, the more they will obsess and control our living.

Yes, true prayer affirms that all that God has—His life, His wisdom, His bounty—is already ours. All we have to do is constantly to proclaim this, recognize it, freely admit it, in an intelligent, unreserved, thankful and expectant manner.

But it is not trusting God to declare these truths about Him and then go on worrying as if He did not exist. So many of our prayers are unanswered because our reliance is counterbalanced by fear and unbelief. Is it just to God to declare that He is all there is, that there is nothing beside Him, and go on being troubled and anxious lest something beside Him is going to get us? Prayer is not an effort to persuade God to change His will, which is always good. It is rather realizing God's perfect will for us.

The truth is that in popular religion people are afraid to say, "Thy will be done." They are afraid of that proposition. They are too anxious for their own petty wills to be done in the matters that involve their affairs, the human wills are so much distorted by selfish incentive that they are always unsafe guides for the betterment of the individual. The fact is that if it were possible for the divine will to be done in every place of activity in this world, the whole earth would be a paradise. God's will is that perfect harmony shall prevail. It is the interference with divine will that gets the affairs of human beings all mixed up.

If we could keep our ear attuned to the divine order, if we could keep ourselves in touch with divine desires, if we could maintain such contact with their central spiritual government that the plan of divinity could be worked out, and that we as individuals could be used as agents for the carrying out of such plans, we should find life very satisfactory.

But for some reason or other, through the operation of the innate selfishness of the human mind, people are generally afraid to say, "Thy will be done." They are afraid that something they do not want will be done. They believe they know better what they want and what is best for them than all the wisdom of the supreme intelligence.

To whom should you pray, and what is prayer? Your answer to these questions will determine the result of your prayers. If you pray to a deity who you believe is cognizant of and actually sends suffering, sorrow, and death, how far are you removed from the ancient worshipers of heathen gods? If on the other hand you profess that God is ever present, why do you talk about Him as being far removed from you and

your daily problems, as living "above the clear blue sky"? If you say that God knows all, why do you spend so much time in telling Him about your distress and trials, instead of realizing each day that He will supply your needs. And if you believe that God is omnipotent —all power—how comes it that you exhaust every human approach for help before you feel driven to seek His ever-present aid?

We shall understand something of the meaning of prayer when we translate profession into practice; when we look for the best in those around us; when we stop asking for things and begin expressing gratitude for what we already have.

A friend of mine once gave me the most complete interpretation of prayer I have yet heard. He said: "Once I used to say, 'Please.' Now I say, 'Thank you.' " The daily realization of the presence of God, divine love, and of the fact that "the kingdom of heaven is at hand" will prove the truth that "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." For prayer is protection; that is, affirmative prayer. It says, I am one with God. Evil has no personality through whom or upon whom to act. It cannot cause pain, disease, accident, sin, failure, sorrow, doubt, or fear. It is not and never was a law, power or cause. It cannot act. It is nothing. No one can harm me, and I cannot be made to harm myself or others. I am a manifestation of Divine Mind, God, and my health and immortality are safe in the infinitude of life and love.

So if we are to pray at all we must learn to pray with intelligence. We shall then realize that the big thing in life is not to be saved from physical danger but to get the courage to meet it. There are risks in life that have to be taken if we are to live fully. But it

is better to face them, whatever happens, than to live wrapped up in cotton wool. Our prayer must be that we might in all circumstances have the Christian spirit. The courage, resource, and unselfishness that come through prayer may be the very means of avoiding some dangers and overcoming others. Fear always weakens and blinds. By running away from danger we may run into it. By being afraid of trouble we may even bring it on ourselves. Jesus wanted His disciples to be strong men, able to meet trouble and not be daunted by it. He asked that they be given the power to meet evil and not to be coarsened or degraded by it and so lose their souls. "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil." That is what you can pray with a clear mind.

(TO BE CONTINUED)

THIS I KNOW

I know not by what methods rare;
But this I know, God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—ELIZA M. H. ABBOTT

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 7, 1943

UNITY SUBJECT—*How to Recognize the Truth.*

INTERNATIONAL SUBJECT—*Jesus Affirms His Deity.*
—John 8:12, 25-36, 56-59.

12. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

25. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning.

26. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.

27. They perceived not that he spake to them of the Father.

28. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he,* and *that* I do nothing of myself, but as the Father taught me, I speak these things.

29. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

30. As he spake these things, many believed on him.

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered unto him, We are Abraham's seed,

and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

35. And the bondservant abideth not in the house for ever: the son abideth for ever.

36. If therefore the Son shall make you free, ye shall be free indeed.

56. Your father Abraham rejoiced to see my day; and he saw it, and was glad.

57. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am.

59. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

GOLDEN TEXT—*He that hath seen me hath seen the Father.*—John 14:9.

SILENT PRAYER—The life that is in Christ Jesus *is in me, and I see clearly the truth of Divine Mind.*

In the beginning of the Gospel of John we find the words "In him was life; and the life was the light of men." The Christ life is the life of the mind and heart, the life of thought and intelligence, the quickening impulse that springs into being when the I AM claims an idea of Truth and gives it clear expression. Without understanding there can be no abundant life. Jesus knew this and implied it in the words "I am the light of the world."

The world that represents the race mind is lacking in understanding. It has a slight grasp of certainty. One writer includes the entire race under the definition "eternal children . . . who will never reap the fruit of that which we have sown." The race mind uses the I

AM without wisdom, and instead of saving man it destroys him.

The I AM can be used to lighten the darkness of the sense consciousness. It was intended to be so used. The "light of the world" is mental light: wisdom, intelligence, understanding, sympathy, and love. He who has this light in himself and who turns it on others scatters the shadow of ignorance and distrust as far as his immediate influence is concerned.

If we are to recognize the truth we must know it first as it applies to ourselves. The truth is that life is essentially divine and that we are intended to express this divinity in our daily living. To do this we must abide in the Christ consciousness or word. Virtually everyone is willing to believe that the influence of the Christ in the life is uplifting and elevating. "As he spake these things, many believed on him." Very few of those who reject the Christ life do so thinking that it is obsolete, that it does not "work" today. Most of those who reject it do so because without zeal, enthusiasm, and faith it is impossibly difficult to live.

The sense consciousness leads men to think of themselves as free even while they are in total bondage to the sense nature. The Jews were subject to Rome in the time of Jesus, yet they boasted that they had "never yet been in bondage to any man." Jesus pointed out that sin or falling short of the mark deprives a person of freedom and makes of him a "servant." He serves in the measure that he fails to realize our freedom in Christ. He who fails altogether to realize that the Christ is the freeing principle and that he can avail himself of it at will has but a transitory hold on even the sense consciousness. "The servant abideth not in the house for ever." The truth to which Jesus referred is under-

standing of the character of the ideas that constitute Divine Mind and our relation to these ideas. This understanding sets us free from materiality, sin, sickness, and death when we let it form itself in our mind and when we express it in our life.

The "son" who "abideth for ever" is the idea that God has of man in the absolute; that is, of man as perfect and eternal. To rely on our human ancestry puts us in bondage to the limitations of those who are unable to enlighten us. To look back to the springs of our life as contained in human form is to limit our development and restrict our life to temporal channels.

Abraham represents faith, without which no one can recognize his divine origin or bring his expression into harmony with it. The I AM antedates faith, for in the Christ mind it comes in contact with pure knowing. "Before Abraham was born, I am." The connective link between God and man has always existed. We may avail ourselves of it at any time to make good our claim to the divine nature.

The Son makes us free as we keep close to the thought of perfection and work to make it manifest in our thoughts and acts. The perfect thought of life is found in the thought of ourselves as sound in mind and body, abounding in strength, energy, and initiative, yet deferring to the views of others and giving them due consideration. Faith helps us to see perfection as attainable. "Your father Abraham rejoiced to see my day." Abraham was perfect in faith, and that made him a type of what man may become through following perfection in all lines of endeavor. The Son looks to none but the Father, the one infinite source of all that man may desire.

As we lift up the Son of man or express perfection

in thought and deed, we recognize the truth that we can do nothing of ourselves, but that in and through the Christ we can do all that we need to do. The personal self is lacking in sustained power. The Christ consciousness of reinforcement through union with the infinite source of power gives unfailing strength.

QUESTIONS

1. What is the Christ life, in terms understandable to us?
2. Why did Jesus say, "I am the light of the world"?
3. What is the first step in recognizing the truth?
4. For what main reason do men reject the Christ life?
5. From what does the truth set us free?
6. What is the connecting link between God and man?

Lesson 7, February 14, 1943

UNITY SUBJECT—*Doing Away with Material Belief.*

INTERNATIONAL SUBJECT—*Jesus Heals a Man Born Blind.*—John 9:18-38.

18. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight,

19. And asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered and said, We know that this is our son, and that he was born blind:

21. But how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

22. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

24. So they called a second time the man that was blind,

and said unto him, Give glory to God: we know that this man is a sinner.

25. He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

26. They said therefore unto him, What did he to thee? how opened he thine eyes?

27. He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?

28. And they reviled him, and said, Thou art his disciple; but we are disciples of Moses.

29. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

30. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.

31. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.

32. Since the world began it was never heard that any one opened the eyes of a man born blind.

33. If this man were not from God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

36. He answered and said, And who is he, Lord, that I may believe on him?

37. Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

GOLDEN TEXT—*One thing I know, that, whereas I was blind, now I see.*—John 9:25.

SILENT PRAYER—*I am one with the Christ mind, and I express it. "Now I see."*

The beggar born blind represents one who has developed no spiritual perception, but who depends en-

tirely upon others for the word "that proceedeth out of the mouth of God." The spiritual blindness of such a one is not the result of heredity, or of the sin of his parents, or of a sin that he has committed in some former incarnation. It is simply the result of his failure to express the powers of Being that are innately his. He has allowed matter and material beliefs to dominate him and becloud his mentality so completely that he makes no effort to understand spiritual things.

"The works of God should be made manifest in him." The right relation of man to God and the law through which things are made manifest had never been revealed to the consciousness of this blind beggar. His was a sin of omission, not of commission. When the consciousness of such a one is awakened he allows the Spirit within him to do its effectual work. Part of this work is to transform material states of consciousness into higher states.

Matter is not evil; it is the outward reflection of an idea of inertia, inability. Man's work is to bring out and make active all the ideas possible to mind and to put them in right relation to one another. The I AM must bring forth the dormant powers of the mind and quicken them in perception, understanding, and realization.

"We must work the works of him that sent me, while it is day: the night cometh, when no man can work." The "day" is now, when through the I AM one may realize divine inspiration and power. The "night" represents the times in a person's progress out of the seemingly material into the spiritual when the darkness of the outer man temporarily hides the light from him. The I AM is the light of the world, the understanding and inspiration of the individual's world, right

now. "When I am in the world, I am the light of the world."

Earth is typical of materiality, which is the condition in which the I AM finds the bodily consciousness of him who is in the "blind beggar" condition. The bodily states of consciousness are not in the light. They are on a low plane, deep in belief in the reality of matter. They can obtain cleansing from wrong concepts by the bridging of the chasm between matter and Spirit with an idea that is in harmony with their consciousness. This idea is typified by the saliva that Jesus used to mix the clay that He put on the blind man's eyes. The clay symbolized the specific idea that stands in the way of clear spiritual vision. Clay represents a belief in the reality of matter. The sense concept of substance must be erased from the thought that would see clearly the real spiritual substance back of all things; hence the command "Go, wash in the pool of Siloam."

Siloam means "sent," "sending," or "putting away." We are to deny the universal race belief in the reality and the power of matter, and we are to affirm the spirituality of all substance. The "universal ether" of natural science is the "earth . . . without form, and void" (A. V.), but back of it is the I AM idea upon which the earth rests, and this idea must be revealed through the cleansing waters or denials of the I AM. The process of quickening the body consciousness and raising it to the highest spiritual realization can be demonstrated by anyone. Physical scientists in their experiments in psychology have learned the law through which the I AM forms and transforms its environment.

We shall do away with material belief as we systematically spiritualize all our thinking. Our faith is not all in spiritual things. We must place it there. A well-

known minister says that "we must now seriously start a third front by Christianizing culture and all those influences that shape our lives." It is his conviction that the church's duty is "to advance this third front, namely the co-cultural atmosphere in which we live," and he states our need as follows: "We must create a Christian atmosphere to pervade our literature, art, business, in fact, our whole lives." This is our problem today as believers in the Christ.

QUESTIONS

1. What underlies spiritual blindness or lack of perception?
2. How can the "works of God" be made manifest in one who lacks spiritual perception?
3. What does the clay represent, and why was it mixed with saliva before being placed on the blind man's eyes?
4. Can a person quicken and raise his body consciousness to a higher state?
5. How can every realm of life and thought be brought into the Christ consciousness?

Lesson 8, February 21, 1943

UNITY SUBJECT—*The Protective Power of the I AM.*

INTERNATIONAL SUBJECT—*Jesus the Good Shepherd.*
—John 10:1-5, 11-16, 27-30.

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.
2. But he that entereth in by the door is the shepherd of the sheep.
3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4. When he hath put forth all his own, he goeth before

them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them:*

13. *He fleeth* because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me.

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

29. My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

30. I and the Father are one.

GOLDEN TEXT—*I am the good shepherd: the good shepherd layeth down his life for the sheep.*—John 10:11.

SILENT PRAYER—*I avail myself of the protecting power of the I AM, and its life-giving strength brings me peace and confidence.*

The I AM is the unifying principle of consciousness by virtue of which we direct our thoughts and control our mental life as well as our physical welfare. The I AM is the means by which we identify ourselves with

the divine. Everyone uses it, each applying it to himself. In even the attempt to set ourselves apart from others by claiming each our separate individuality we employ the universal symbol of oneness.

The I AM is the door to the mind and also the soul and the entire inner kingdom. The "good shepherd" also represents the I AM, and the "porter" is the will. Sheep represent thoughts. Whoever wishes to develop in himself an awareness of the indwelling Christ must do so through the agency of the will working in conjunction with the I AM upon his conscious thoughts.

The heart is the seat of subconscious thought or feeling. As we think in our heart so are we. There we shape the tools with which we forge character. We are not conscious of the thoughts of our heart as thoughts. We know them rather as impulses or desires urging us on. A thought that is held subconsciously grows in intensity until it rises to the surface of consciousness in the form of articulate or conscious thought.

A conscious thought enters the mind through the door that is watched over by the will. A thought that is impressed upon anyone by the will of another, as in hypnotism, is not his own, and the hypnotic power exerted over him is a thief and a robber. Alcoholism is another thief that steals man's reasonable thoughts and substitutes heedless impulses that cause him to identify himself with error and falsehood. Another robber is the drug habit; a fourth, the mental tyranny of the parent who fails to realize that the adult son or daughter needs to develop individuality through the use of the will.

The will is of assistance to us in communing with our thoughts. Through attention, study, and practice we learn to control our thinking ("the sheep hear his

voice") and to distinguish one line of thought from another (call our own sheep by name). We learn to follow any thought to its logical conclusion by concentrating upon it until we see its full meaning and its relation to the rest of our thinking.

No one whose mind is filled with a mass of undigested facts and information gleaned at second hand controls his thought life. When we can correlate what we have learned and by this process of mental digestion produce a coherent and intelligent conclusion, we claim our souls as our own. As we thus form our ideas and, using them as a foundation, go on to new and better ideas, we develop and husband our powers. "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice."

The creative processes of the mind are amenable only to the will of the I AM. The hypnotic subject responds to suggestion by another but unaided cannot carry a thought to its logical conclusion or originate new thoughts from a given premise. The drug addict and the drunkard are strangers to all true self-expression, and anyone who allows himself to be dominated by another becomes an echo instead of an original note in the universal harmony. The psychic subject is least of all himself, and lives in a world of unreality where fear and unreason prevail: "A stranger will they not follow, but will flee from him: for they know not the voice of strangers."

We are saved through learning how to think and through controlling our thoughts. No other activity in life is so important to us as this, which underlies all else that we as individuals may do. In the Christ mind we find freedom to develop our thought life to the full.

The open mind, the liberal viewpoint, the honest intention, the disinterested approach, the deep-seated conviction, all bespeak the abundant life into which we enter through the good shepherding of our thought power. Rather than surrender the understanding that we gain through following consciously the way of true reason in Christ, we willingly give up all lesser satisfactions. "The good shepherd layeth down his life for the sheep."

We shall not find the words of Jesus "I and the Father are one" strange or confusing if we remember His use of I AM and follow Him in that use in expressing our consciousness of the divine.

QUESTIONS

1. What universal principle of oneness does everyone use habitually?
2. What symbology is employed in the "good shepherd" parable?
3. How does subconscious thought become conscious thought?
4. What do the thieves and robbers that steal and destroy the sheep represent?
5. How are the thought processes controlled?
6. Is conscious control of one's thoughts important in learning self-dominion?

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Lesson 9, February 28, 1943

UNITY SUBJECT—*Resurrection Life.*

INTERNATIONAL SUBJECT—*Jesus Restores Lazarus to Life.*—John 11:20-29, 32-35, 38-44.

20. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.

21. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. And even now I know that, whatsoever thou shalt ask of God, God will give thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live;

26. And whosoever liveth and believeth on me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.

28. And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.

29. And she, when she heard it, arose quickly, and went unto him.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews *also* weeping, who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT—*I am the resurrection, and the life.* —John 11:25.

SILENT PRAYER—*I claim the life that is life indeed.*

Physical death is the finality that all normal-thinking persons wish to avoid. Everyone tries to postpone as long as possible the necessity of passing over this blank wall beyond which consciousness disappears. No one who lacks insight into the universal consciousness and who is not fortified with faith in God can contemplate the prospect of death calmly. Jesus Christ, who is faith incarnate and with it and because of it is also wisdom and understanding, did not shun death. He did not even try to turn it aside from Lazarus. After the urgent message that Lazarus was sick reached Him, He remained two days longer where He was, and began His two-day journey to Bethany only after He was convinced that Lazarus was already dead.

The constructive viewpoint can be applied to death and all other negation as well as to life and hope. Jesus said to His disciples, "I am glad for your sakes that I was not there, to the intent ye may believe." The disciples had seen the Master heal multitudes of sick and ailing people. Their faith was strong enough to accept spiritual healing as a proved fact. The raising of the dead was another matter. Jesus wanted their faith to be enlarged and still further strengthened. He wanted them to grasp the truth that life is universal, eternal, and that the I AM can call it into expression under any condition no matter how final it may seem. The condition that overcomes all others is consciousness of God

through Christ. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Eternal life is ageless and timeless. The resurrection life, or eternal life as it manifests itself in the consciousness of man, has nothing in common with age. Like the period of youth in the individual, the resurrection life reveals itself in the habit of realizing the present to the full and in looking foward with zest and lively anticipation to the future. It wastes no time in introspection or looking backward.

The soul that is immersed in the race thought (Martha) spends itself in vain regrets. "Lord, if thou hadst been here, my brother had not died." As faith steadies the soul it indulges in undefined hope. "Even now I know that, whatsoever thou shalt ask of God, God will give thee." This is a long stride in advance of hopeless regret, but clearer understanding must come before a consciousness of the resurrection life can be gained. The statement "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die," once accepted without reservation, quickens the soul's consciousness of life until the Christ stands forth manifested. "I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world."

The regenerated body is the rightful home of the soul, but before anyone can build a perfect body he must learn to combine the qualities of love and understanding.

The resurrection of Lazarus is the lifting up of the whole man—spirit, soul, and body—into the Christ consciousness. The I AM brings all the faculties into

conformity with Divine Mind, and the result is the perfecting of the instrument through which life expresses itself. The resurrection is not a process that is dependent on death. It takes place here and now in all who make their life conform to the law under which it becomes operative.

Acceptance of the Christ power and the Christ life is more than a mere form. One must have understanding of the spiritual truth that underlies one's statement of faith in the Christ. When she had affirmed her faith in the power of the I AM, Martha called Mary that she too might hear and understand the words of the Teacher. The Christ is the power of the resurrection, but without receptivity of soul this power does not manifest itself. When the soul is fully awake to the Christ understanding, it enters into the love universal and witnesses the resurrection life in its fullness.

QUESTIONS

1. How can the constructive view of death be attained?
2. How does eternal life manifest itself in the consciousness of man?
3. Through what stages does the soul pass in its transition from hopelessness in the face of death to faith in eternal life?
4. What does the resurrection of Lazarus symbolize?
5. Is the resurrection dependent on death? If not, how does it become manifest?

To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.—ISAIAH

Meditative Prayer

BY BLANCHE MARIE PETERS

Bountiful Giver, there are no empty places in my life or anywhere in the world.

Thy substance rushes in to feed all my hungry desires, as I open my consciousness to receive from Thee.

Thine omnipresent Spirit is constantly replacing with new supply all used and spent material.

As a fountain is continually replenished with fresh, sparkling water from within, so my mind and affairs are bubbling over with Thine unlimited substance, to be used and shared.

Thou art ever inspiring me to create better and higher conceptions with which to mold Thine unformed wealth.

Thus with Thy wise provision of progression for all Thy creations, I lay hold of Thy great law of unfoldment, and I go forward to greater and more abundant success, scattering blessings as I go.

Silent UNITY

I am conscious of Thine omniscience, and I make no mistakes.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

ABOUT August 10 I wrote to you asking for prayers over the following:

I shattered the bone of my left arm in June, and after six weeks the doctor said the X ray showed very little healing—due to some extent to my age, sixty-seven years. He seemed rather skeptical about its healing, and I was suffering pain.

I wrote to you immediately, and this is the answer. The following week another physician at an A—— C—— hospital pronounced it healed and removed the boards.

This meant more to me than you can ever know, for while teaching in New England forty-five years ago I lost my right hand, and the thought of not having any was almost the worst thing that could happen to me.

So God be praised and you blessed for being the medium of bringing about this wonderful healing in one week.—*L. E. W., New Jersey.*

Filled with Plenty

THE FIRST thing I want to thank you and most especial-

ly God for is the job I have. I wrote to you last October when all was dark. The same day I was called to work, and I am still working. My thought was conveyed to you before you received the letter, and within an hour after writing to you I was called to this place, and now I have a vacation of two weeks coming. Previous to this I used to stay on a job from four to ten months with the expectation of being let out any day. But this job is different, and I wonder so often if a miracle hasn't happened.—*M. A., Illinois.*

ABOUT TWO weeks ago I wrote to you for prayers about my husband's unemployment and my lovely young daughter's entering school.

Suddenly a better and more responsible position than we had hoped for came my husband's way. Then I put my daughter in the university, and I refused to believe that anything but good would come. Your prayers did it. Thank you, dear friends, from the bottom of my heart.—*Mrs. V. H., Louisiana.*

I ASKED you to help me get a position. I felt that my position surely was in a certain place. Out of the blue, so to speak, this position came to me. I was on my way to shop when I saw an ad and knew I had a position. It was only a mail-clerk job with one of the largest steel corporations instead of service in the government post office. I went to the agency and put in my application. The personnel officer of the corporation told me I was the first applicant and he would interview others, but I had no fear, and I waited the next morning for the telephone to ring. At exactly 11 o'clock it did ring, and I was dressed ready to go to work, when I was asked how soon I could start work. I worked the rest of the day.

That was a month ago, and the blessings have poured in. I left the matter of salary open and was given more than the position usually carried. I have now been placed in charge of the entire mailing department and have a small post office with every late device for expediting the work. I have also been put in charge of all stationery and supplies required by the corporation. The mailing department had been a source of annoyance and worry to the manager, but since I have been in charge he has told me that the officials and department heads and even the main office in Cleveland have commented on the change. You can understand from this why my heart is fairly bubbling over with joy. I am located in the Chrysler Building, in one of the nicest locations in the city. My little family is overjoyed, and so many things have come to us.—*A. B., New York.*

He Shall Have Abundance

I AM REMITTING the money from my prosperity bank and asking for another, please. I now feel that I cannot be without a bank. Of course it is not just the little paper bank that means so much to me but what it stands for. It is a constant reminder to me that God is here at this moment. During the two years I have used a prosperity bank God has truly prospered us wonderfully, and everything has come to pass so easily and naturally. However I have always known that it was God giving the increase. But the miracle to me is how much further dollars go when God is doing the buying—twice as far, actually!—*Mrs. H. O. B., Washington.*

I WAS BADLY in need of a position when I wrote to you, and I followed the bank drill carefully. Ten days

after I received the bank I obtained a job. It wasn't just the type of work I wanted; but there was no opening in my field, so I took what was offered. Three days after I took the job I was offered the position of secretary to the manager, which is the type of work I wanted. Two weeks later I received a raise in salary, and in two more weeks I changed my desk to one in a private office and now have an assistant under me. I feel I owe this prosperity to the help Silent Unity has given me, and I want to thank you most sincerely for your prayers. —*E. M., Louisiana.*

I HAVE received so many blessings since using the bank drill and should like to tell you about one of them.

The office where I am employed was a very dark room, and it was necessary to work by artificial light most of the time. I had always visualized a large, bright room, and I am happy to tell you that two weeks ago we moved into just such a place as I had in mind. It is large, has three lovely big windows, the walls had been newly papered and the woodwork revarnished, and it is so lovely and light. Only on the short winter days will it be necessary to use artificial light while working. It is very inspiring to work in such surroundings, and you will understand my joy at having this made manifest.

I thank God for Unity and know that He will continually bless you.—*M. R. B., Iowa.*

I WANT TO tell you how much and in what ways the bank drill has helped me. The most outstanding change I think has been in my attitude toward people. I have always been rather critical of people and a little caustic in my speech. Often I found myself wanting to utter disparaging remarks about people, and although I

often refrained I was pleased when someone else uttered them. Now I have recently astonished myself more than once by almost involuntarily saying the kind, charitable, tactful thing where in the past I would merely have remained silent. I attribute it all to my daily prayers.—*L. H. R., New Mexico.*

Search the Scriptures

WHAT A blessing the 10th lesson has been to me. I wish to thank you for the wonderful annotations and to tell you that I have had a greater understanding since studying them than I ever had before. I have enjoyed this lesson more than any of the others, and my great desire now is to put into expression the understanding of this lesson. I feel and know that the seed is surely bursting, and I want to thank you for the help you have given me in gaining this understanding.—*M. M. E., Georgia.*

IT IS impossible to express in words the great spiritual strength gained from these lessons. I thank the Father for Truth and for each instructor in the correspondence school department. God bless you for the wonderful service you are giving His children.

I am interested in the study and desire to be a good instrument through which the Christ Spirit can express Himself. I behold the school abundantly prospered. —*A. E. B., Kentucky.*

My Help Cometh from Jehovah

GOD BLESS dear UNITY magazine. It is doing me ever so much good when I need it most.—*Mrs. A. D., New Jersey.*

THE UNITY TEACHINGS are becoming a greater and greater part of my life every day. Your literature is better every year, and I have been a reader of UNITY for many years. I do not know how I could get along without it, in fact I know I could not.—*E. V. C., Ohio.*

UNITY LITERATURE has meant much to me during my striving for spiritual growth; in fact it has meant more than the Bible, because it brings new light on the Book and presents its deep truths in a way suited to the modern world. I should never have come to a deeper understanding of the way from perusing the Bible alone.—*Mrs. W. E. F., Australia.*

MY FAVORITE magazine is UNITY, because it is such a help in developing my spiritual qualities. The articles and poems never fail to inspire me.—*Mrs. M. E. B., California.*

I HAVE BEEN a subscriber for UNITY for a long time and I would not like to miss a copy. I look forward to its coming as to that of a friend and always find helpful words in it. May God bless you all and help you to continue in the good work.—*Mrs. B. N., Wyoming.*

I Am the Light

I HAVE been wanting to write to you for some time and to send you my very grateful thanks for your loving and valuable service for the good of humanity. Sometimes on receiving your booklets I have been so uplifted that I have called down a blessing on your work, and I am sure you have received it. None can tell the far-reaching effect of your efforts, and in the dark time which the world seems today to be passing through your work is more needed than ever before.—*E. S., England.*

THERE IS no way for me to tell you what the study of the wonderful Unity teachings has done for my husband and me. Six months ago we were ill and broke and worried about our bills. Mrs. G——, who lives next door discovered our plight and promptly set to work on us. She and her husband did so many kind things for us and kept us so busy that we started to look ahead for a change. And from that point everything improved. From time to time Mrs. G—— would give me a piece of Unity literature to read. At first I just hemmed and sniffed at it, but slowly it took hold and I began to understand. She never urged or pressed it upon me, but I was so anxious to please her that I started to read a little every day. To my utter amazement I suddenly found myself demonstrating it.—*Mrs. R. J. R., California.*

His Truth Is a Shield

SOON AFTER the Pearl Harbor tragedy I wired you asking you to pray with me for the safety of my son. It is with deep gratitude to God and to you that I can tell you of the divine love that protected G—— and kept him from all harm. Nine days I waited for some word. Sometimes radio statements and the remarks of friends and relatives who were sincere in their concern and sympathy seemed momentarily to overwhelm me with nauseating fear. I read only inspiring and courageous words. In those moments of torturing fear I prayed: "Lord, I do believe. Help Thou mine unbelief." And then my unceasing prayers became only "Thank You, God, for the good word from G——." And in the late evening of the ninth day the good word did come. Though I had tried in every possible way to get word

to and from G—— all efforts had failed. Such hours of heavy travail do truly lead us onward and upward. —*N. F., Michigan.*

Father, I Thank Thee

I HAVE JUST received the blessing. It is a beautiful thing; I have read it over and over, and I know every word of it as true. Since I started my first bank I have been blessed in so many ways that I have forgotten that it was prosperity I asked for. Most of all, I am thankful for the new friends I have made. When I started I was ill, with nothing to do but think about my troubles and pity myself. Now the days are so short I cannot get half enough done. I am in a job where I meet new people every day, and what wonderful people—every face seems to reflect what I feel. My health is perfect, and my purse is full.—*J. B., California.*

Study to Be Quiet

I WANT TO tell you about some changes that have come into my life since I have asked your help. My son was making poor grades in school. He missed a lot of school last year because of bad weather and ill-health. Since I asked for your prayers and began to use Unity affirmations the change has been remarkable. Since then he has missed only two or three days. His marks have improved until last month he got a straight A card. —*A. L. P., Oklahoma.*

WE ASKED you to pray for my son when he was about to take a civil-service examination. He passed his examination and got his appointment in less than ten months. We are grateful to God, and we thank you for your help.—*J. M., Illinois.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My fourteen-year-old daughter has always had good, wholesome friends. She belongs to church organizations, and her training has been intended to stimulate Christian impulses. She writes beautiful Christian poetry. But now that she has entered high school she has become intimate with a group of boys and girls whose interests and ideals are completely foreign to what hers have been. They are petty thieves, habitually skip school, fail in their studies, are defiant of all authority, and are deliberately untruthful. My daughter has fallen abjectly in love with the leader of this "gang." She has cut school, refused to study, refused to go to Sunday school, descended to shoplifting, threatened to take money if we did not give it to her, and threatened to run away. The only time we can get her to do anything is when she and the boy fall out. Two days away from her associates and she is again my charming daughter. Just now there is a rift, and she has agreed to go to a church conference that previously she disdained to attend. She has promised never to practice shoplifting again, and the last few weeks she has worked with a tutor to bring her marks up in school. But the rift is of the boy's making, and what will happen when he lets her come back to him? Please help us both.—*From a letter received by Silent Unity.*

With loving interest and understanding we have read your letter. We are earnestly praying for you and your daughter. We know how distressed a mother feels when her children decide to learn some of life's lessons in the hard way. But there is one thing of which you

can be very certain: Your daughter is God's child, and a limited amount of experience in the realm of the untrue will be enough to turn her from it and restore her to the way of life taught her by you and her father.

All young people go through a period of dramatizing something. Sometimes they are, or fancy themselves to be, martyrs to a cause or victims of tyrannical parents who will not give them the freedom they desire. Sometimes they are reformers and set out to correct all the ills of the world. And sometimes, as is the case with your little girl, they decide to experiment with the opposite of the life they have been taught to live. But these dramatics wear off, and the friendships made during such an excursion into the unknown lapse with changing circumstances.

Your little girl was doubtless attracted to these companions through an interest in something exciting and foreign to her, and found it fascinating to engage in the activities they approve. But her promise not to repeat the shoplifting episode and her studying with the tutor to avoid failure show that she does not find their ways satisfying. Already she is tending again in the direction of the goodness and wholesomeness of the life you have taught her and lived in her presence.

Perhaps mothers and fathers of children of the age of your daughter need more patience and understanding than any other group of people. Even the mother of the little Lord said, "Son, why hast thou thus dealt with us? . . . I sought thee sorrowing."

But there is in your daughter a place where these other influences have never entered, a place where she and her God stand face to face. The poem she has written shows that she is aware of this place and longs to find it. And she will find it. The yearning of a child of God,

which she really is, to know the Father-God cannot be denied, and she will either be the instrument through which some of the companions who now cause you worry and heartache are brought to her way of life or she will lose contact with them. Your faith and your prayers will bring this to pass.

If there are outer measures that will help, they will be revealed to you and her father, and the way will be made plain for you to adopt these outer measures. We cannot know what they are, but the Father knows, and He will bring them to your attention and cause them to be applied at the opportune time. This conference, for instance, seems to have come along at such an opportune time. God is never without a way to get His will done in the lives of His children.

We are praying for you both, knowing that you are wise and discerning and that your daughter is the good, wholesome little girl and young woman that you have reared her to be. You are all God's own children and like Him in your real nature.

Grant, O God, Thy protection!
And in protection, strength;
And in strength, understanding:
And in understanding, knowledge;
And in knowledge, the knowledge of justice;
And in the knowledge of justice, the love of it;
And in that love, the love of all existence;
And in the love of all existence, the love of God,
God and all goodness.

—FROM THE WELSH.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Louise Newman, Unity, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert, Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, 408 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloia Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter Bldg

MICHIGAN

Bay City—Roxie Miller (LM) Unity, 301 S Henry

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Virginia Shipley (LT) Unity, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel
Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel
Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Lillian Matthews (LM) Unity, 271 Delaware
Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake
Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd
Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State
Jamestown—Lillian Matthews (LM) Unity, Y W C A
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110
Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R O'Day (LM) Unity, 34 High
Canton—Unity, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Marion—Fannye Treaster, Unity, Harding hotel
Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone
Toledo—Beatrice Whipps (LM) Unity, Richardson bldg
Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LM) Unity, Y M C A
Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg
Oklahoma City—Theodore Speers (LM) Unity, YWCA

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Chris. Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton, Unity, Elk hotel
Medford—Marion Clifton, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel
Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk
Corpus Christi—Wallace Tooke (LM) Unity, Hendricks bldg
Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce
El Paso—Hobart Gillespie, Unity, 305 E Franklin
Ft Worth—Ruth Gillespie (LM) Unity, Texas hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel
Kennewick—Beulah Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity, Benjamin Franklin hotel
Wenatchee—Beulah Scott, Unity, Cascadian hotel
Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Janesville—Mae Lundahl, Unity, Meyers hotel
Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg
Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth
Toronto—Herbert J. Hunt, Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's at E C 1
Sunderland—Thomas W. Merrington (LM) Unity, 31 Norfolk St, Co Durham
Derbyshire—Dora Johnson, Hillcrest over Haddon

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — Lessons in Truth
God a Present Help — Letters of Myrtle Fillmore
God Is the Answer — Master Class Lessons
How I Used Truth — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
The Mental Equivalent		.25
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	*German* or *English*, cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	One Perfect Gift	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
Great Helper, The		Song of Life, The	.10
French, English	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
Joy Cometh	.10	What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

Appearing in Other Unity Magazines This Month

Valentine Surprises

It was Patricia's idea to give gray-haired, stoop-shouldered Mr. Hawkins a valentine. "Maybe we could make him smile," she said to her brother Peter. So she baked some cookies, wrapped them, and decorated the package with red paper hearts. She started off with her valentine gift, and Peter, not to be outdone, followed with his shovel to clean the snow from Mr. Hawkins's walk. How Mr. Hawkins responded to the friendly gestures of the children is told by Elizabeth Crum Hoffman in a *Wee Wisdom* story, "The Valentine That Was Different."

Simple Happiness

Amy Arnold went back to her home town bitter in defeat, defeat that she attributed to the family characteristic of kindliness. She was through with being soft, and she would make her easy-going, too generous family see that getting on meant grasping and holding on. Instead however she learned from her family the meaning and value of simple happiness, but only after a near tragedy threatened to put it forever out of her reach. This story, "The House of Success," carries a genuine appeal. It was written by the favorably known author, Katharine Haviland-Taylor and appears in the current issue of *Progress.*

A Plan for Living

Did you ever consider your life and its objectives in the same logical way that you would plan a business venture? The idea has great and valuable possibilities, and it forms the basis of a two-part article by Francis J. Gable, the editor of *Good Business* magazine. The title of these articles is "This Business of Living," and the first article will appear in the February issue of *Good Business.*

Five Good Reasons for Praying

Cleda Reyner has written an article about prayer that will appear in the February *Daily Word.* The title is "Five Good Reasons for Praying." The author tells of prayer as a daily necessity and says, "A prayerless day is an uncharted day." One of the reasons she gives for praying is that prayer is practical and a time saver. The other four reasons are equally good, and you will find the article very helpful.

A Divine Privilege

Is your acquaintance with God confined to formal calls upon Him in church or do you visit with Him in your own kitchen or living room or even take Him shopping with you? Do you approach Him in an attitude of confidence or do you keep at an awe-struck distance from Him, fearing to ask His help except in case of an emergency? Winona Godfrey discusses these questions in her article "The Little Things" appearing in the February 27 issue of *Weekly Unity.* She points your way to the divine privilege of friendship with the heavenly Father.

Various Unity Activities

Prepare for Good

Greater understanding of the principles of Truth and the regular practice of them helps you to demonstrate greater good in your life and affairs. The Unity Correspondence School Course will help you increase your understanding and bring your good into manifestation. Definite assignments, the grading and returning of written lessons, and individual guidance by experienced Unity teachers are a part of this course.

If you wish to become a teacher or healer, or if you are seeking a greater understanding of Truth for your own use, send for a booklet that gives full information about this course. Write to the Unity Correspondence School, 917 Tracy, Kansas City, Mo.

A Prisoner Gives Thanks

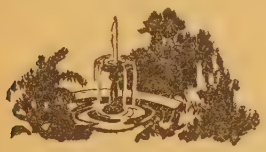
"I am confined in a prison, and I have been very happy to receive *Progress* and *Unity* magazines, *Daily Word* and *Weekly,* also a copy of *Lessons in Truth.* I read and reread them like a thirsty plant enjoying rain. The reading of them lifts me above the materiality of these prison walls and makes me know that I am a child of God. I am thanking God many times every day for the privilege of reading such helpful literature."

The Unity literature that helped this prisoner was supplied by Silent-70, the missionary department of Unity School.

"Streams of Living Water"

Two Arab desert kings, after being lavishly entertained by the British nobility, were asked what they would like to take with them to Arabia. As water is very scarce in the desert and the lack of it is the cause of much suffering, they said they would like the "spigot" they had noticed in English homes.

Only one who has lived in the dry desert country can know the importance of water to the people living there and can understand why it is so often used as a symbol of spiritual understand-



ing. The article "Streams of Living Water" will appear in March *Unity* magazine. It was written by George M. Lamsa, who has lived in the country once known as Assyria and is familiar with the language and customs of that country.

This Miracle of Healing

When a person is healed of some serious inharmony without material treatment it is usual to call it a "miracle." But every day there are thousands of cases of colds, indigestion, cuts, and the like in which recovery takes place without any attention whatever, unless it be cleansing in the case of wounds. We are so accustomed to having these things heal by themselves, as we say, that we pay no attention to them, and we do not consider it remarkable.

We simply know that these small disorders will get well, and we take it as a matter of course when they do. But recovering from a serious illness is no more of a miracle than recovering from a small one. In all cases recovery is due to the action of a natural power that the Father put in each one of us when He created us.

This simple explanation of healing is given in the chapter "This Miracle of Healing" in the book *Truth Ideas of an M. D.* by Dr. C. O. Southard.

A Call to Prayer

A leaflet has been printed and copies will be supplied upon request. It is *A Call for Prayer.*

It is written by Charles Fillmore and is a special call for united effort to establish peace. This is the prayer which is given on the leaflet and which we are asking our friends to use with us:

> "In the name of the Lord Jesus Christ we pray for and decree a speedy victory in this world conflict, to be followed by a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount."

A Letter of Appreciation

I am one of your readers without sight and I do thank you for the Braille edition of *Daily Word* which means more to me than words can express. I always find comfort, help and inspiration in its messages, and I know that God will abundantly bless you for the good work you are doing.—*E. M., Michigan.*

Praying for Prosperity

Many people find it easy to pray for health and harmony and other blessings but feel reluctant to ask God's help in financial matters. One friend writes us that this had been her experience, but she changed her ideas completely after reading the book *Prosperity* by Charles Fillmore. She mentioned specific passages and chapters that she had found particularly helpful and said she had never read anything that gave her as much inspiration as the book.

Truth Travels Rapidly

A sergeant writes us this interesting account of one of his experiences in sharing his Unity literature. He states that he always passes his magazines along, requesting each person to whom he gives a copy to pass it on when finished with it and to make the same request of the

next person. On one occasion he found it necessary to recover a copy of *Progress* magazine on which he had scribbled some important notes. Before catching up with the magazine in question he traced it to nineteen destinations. This shows what a far-reaching effect a simple act of helpfulness can have.

Finding the Christ

Above all things else, learn to keep true to the Christ within yourself, not that within somebody else: Let the Father manifest through you in His own way, though His manifestation differ from that in His other children. Heretofore even the most spiritually enlightened of us have been mere pygmies, because we have, by the action of our conscious thought, limited the divine manifestation to make it conform to the manifestation through someone else. God will make of us spiritual giants if we will but take away all limits and give Him an opportunity.—*From Finding the Christ, by H. Emilie Cady.*

Prayer versus Criticism

In a talk at Unity headquarters not long ago Lowell Fillmore made this constructive suggestion: "Instead of heaping condemnation upon those who administer the affairs of our nation let us pray earnestly for their spiritual guidance. Many of them are new at their jobs, and of course they have made mistakes, but they need our help, not our condemnation. So when we feel moved to criticize any act or decision of those in authority, let us pray that our leaders may be divinely guided in all that they do. We who know the value of a silent blessing can help them to do their work more effectively and more joyously."

Mother Enjoys Wee Wisdom

All of *Wee Wisdom's* friends are not children. Recently a mother renewed her subscrip-

tion for this magazine. She told us that she and her family had been receiving *Wee Wisdom* since her oldest son was a very small child. He is now 22 years old and has been a soldier for a year and a half. Her 18-year-old son is enlisting also. She closes her letter with these words of appreciation: "So you see I couldn't do without *Wee Wisdom.* I get such a lot of help from it even though it is a child's magazine."

Jesus Christ possessed great mental power as well as a great heart. Wise old men, skilled in theological speculation and argument, found their match in Him. His answers were those of a genius. Not only did they put His critics to rout; but whenever Jesus spoke, it was in a kindly manner, with patience, and with a simple, sure directness which suggested that His desire was more to help people than to gain a point. The heart of Jesus was greater than His mind.—*From The Contemplation of Christ by Ernest C. Wilson.*

A Blessing for the Home

There is but one presence and one power in this home, the omniscient God. The expression of His good continuously manifests within these

walls. His presence, permeating this home, builds wealth of character, stability of purpose, and expresses through each member of this home as purity, peace, wisdom, joy, harmony, and love. . . .

The Christ presence in this home acts as an angel of God, accompanying each one as he goes out, preceding to guide, overshadowing to protect, upholding to accomplish, leading into success and glad livingness. When the day is done, this presence omnipotent, omniscient, draws back to this home each member of this household who has gone forth to work, draws back each one to its loving embrace, its satisfying comradeship.—*From All Things Made New, by Frances W. Foulks.*

The soul is always jubilant and lighthearted when it is consciously traveling the road of progress. A joyful, carefree heart is one of the most valuable assets in demonstrating health and wholeness.—*From Christ Enthroned in Man by Cora Fillmore.*

The Love of God

We may talk about the wisdom of God, but the love of God must be felt in the heart. It cannot be described, and one who has not felt it can have no concept of it from the descriptions of others. But the more we talk about love, the stronger it grows in the consciousness, and if we persist in thinking loving thoughts and speaking loving words, we are sure to bring into our experience the feeling of that great love that is beyond description—the very love of God.—*From Talks on Truth by Charles Fillmore.*

Russian Literature Pleases

A letter from the Russian department of a large library tells us how pleased they are to have our books *Lessons in Truth* and *Are You Getting All You Want from Life?* in Russian. In another letter an Eastern publisher compliments us on the perfect translation of these books and thanks us for the copies sent to

him. We are happy that these publications in Russian are being so well received, and we are sure that our many friends who read the Russian language will gain joy and inspiration from their study of both of these pieces of literature.

Weekly Unity

WEEKLY UNITY is a friendly eight-page paper that comes once a week bringing encouragement and help. This magazine is particularly helpful to new students. Not only is WEEKLY UNITY friendly in tone but it is full of practical ideas and suggestions that you will find immediately usable. Each issue has articles that explain Truth simply and clearly. In addition to the articles and poems the following features appear regularly:

"Someone Prayed"—This column publishes true accounts of answered prayer.

"Things to Be Remembered"—Lowell Fillmore's column.

"The High Watch"—A digest of current religious news.

"Bible Interpretation"—Metaphysical interpretation of the Bible.

"Letter from Silent Unity"—Each week WEEKLY UNITY carries a message from Silent Unity.

The price of WEEKLY UNITY is $1 for a year's subscription.

UNTIL THE PEOPLE LEARN THE **TRUTH** IT CANNOT SET THEM **FREE** . . .

Will you take time to pass on your old copies of Unity periodicals and share with others your knowledge of the freeing Truth? A moment's thoughtfulness on your part may help someone to transform his life.

Your Unity literature is of value only as it is used. You multiply the good it can do if when you have finished with a magazine you place it in the hands of someone else—a friend, a relative, a neighbor, or a stranger, who you see could be helped by its message.

Won't you help widen the horizon of Truth by sharing your Unity literature with others?

A Drill in Prosperous Thinking

The Bible says of man that "as he thinketh within himself, so is he." This shows the importance of planned, purposeful thinking. If you want health, fill your mind with thoughts of life and strength. If you want prosperity, train yourself to think right thoughts about substance, for it has been proved beyond a doubt that the outer world of circumstance shapes itself to the inner world of thought.

The Unity Prosperity Bank plan will help you form the habit of prosperous, constructive thinking. The seven-week drill is a period of preparation for making your demonstration. As you use the daily drill, you will enrich your consciousness and strengthen your faith in God as the source of your supply.

When you send for a Bank, include the names of friends to whom you wish to send subscriptions for UNITY. You may save a coin each day to pay for the subscriptions. The good that you do in this way will return to bless you.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

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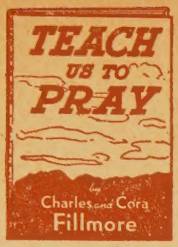

A Lenten Program to help you prepare yourself for the real spiritual experience of Easter

All down the ages man has been making a spiritual effort to realize conscious union with the Father. The disciples earnestly implored, "Lord, teach us to pray." Doubtless you too, as a disciple of the Master, are asking Him to teach you the way to unify yourself with God. The book TEACH US TO PRAY, by Charles and Cora Fillmore will show you how.

Along with thousands of other Truth students, use this book for your Lenten meditations. You will find it very helpful to you in your spiritual unfoldment; a real power for good will be generated by the united thought of those participating. During the Lenten season let your entire thought be toward a greater understanding of prayer and of its use in your spiritual growth.

Order TEACH US TO PRAY now, as Lent begins March 10. A copy of the booklet THE UNITY LENTEN PROGRAM will be sent to you to be used in connection with the book. The price of TEACH US TO PRAY is $1 for the clothbound copy and $2 for the flexible-bound copy.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

"Now Are We the Sons of God"

Grace Noll Crowell

"Now are we the sons of God."
Say it over, troubled ones!
Remember how the Lord bestowed
That favor on us. We are sons
Not waiting for some future claim,
But "now" we are joint heirs with Christ;
We are the legatees of heaven;
We have a heritage unpriced.

We should walk proudly down the land
Yet humbly, as behooves an heir;
We have responsibilities
And privileges that we should share.
We have a joy that we should shout
As pilgrims on the old earth's sod;
We are the children of a King,
We are the chosen sons of God.